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# The Pilgrim

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# THE PILGRIM.

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## OUR HOPES AND ASPIRATIONS.

Greeting to all our readers !

It is usual, when any new magazine makes its first appearance, to give some explanation of its purpose, and of the special features which are to be characteristic of it ; to introduce it, so to speak, to the circle of its readers. In the case of *The Pilgrim*, of which the purpose and ideals are essentially the same as those of the Independent Theosophical League, some such introduction is especially necessary, because there has been, and still is, not a little misunderstanding, or perhaps it would be more accurate to say absence of understanding, as to the real causes that have led to the formation of the League. There are so many side issues, and, moreover, matters of a more or less temporary and personal nature have obtruded themselves to such an extent, that there is danger of the principles which are involved being lost sight of amid comparatively insignificant details. The following

extract from the First Annual Report of the League will perhaps serve better than anything else to give a fairly full explanation of the position of the League, of some of the causes which have brought it into being, and of its aims and ideals ; and will therefore in part introduce our magazine.

“There are, then, certain great principles which seem to us to be vital and essential, principles that should be upheld at all costs, on which, indeed, the very life of any truly Theosophical movement must depend. They group themselves around two great ideals, or perhaps it would be more accurate to say one ideal with two aspects, brotherhood and spirituality.

Probably almost all earnest and thoughtful men, who also have at heart the real progress of humanity, would consider that if these ideals were realised, little else would remain to be desired, and that no exertion, no sacrifice, is too great to make in the effort to bring their realisation a little nearer. If we have rightly understood the purpose for which the Theosophical Society was founded thirty-five years ago, it is this ; this also is the purpose for which the Independent Theosophical League has now been formed. It is impossible to separate the two ideals, for the basis of brotherhood is spirituality. All forms tend to separate, to divide, the mind also tends in the same direction, perhaps even more than any form ; it is only in the spirit, in that aspect of our nature which transcends both mind and form, that the true approach towards unity can be made ; and as brotherhood is the reflection of unity in the world of separateness, we must begin to develop the life of the spirit, if we would begin to realise brotherhood. From this it will be easily seen that one of the first conditions for the realisation of

universal brotherhood is the absence of all forms of sectarianism, and complete freedom from the bondage of creeds and dogmas. For creeds and dogmas belong to the life of the intellect, and are no doubt, absolutely necessary to the individual at certain stages of his evolution ; but they are entirely individual matters, and have no place in a spiritual organisation or in a universal brotherhood.

It has therefore seemed to many of the older members of the Theosophical Society that the very life of the Society depends on its having no creed, on its upholding the most complete liberty of all its members in matters of belief, and on its fostering their independence of judgment on all questions which can be referred to the intellect. It has been again and again impressed on the minds of its members, and also frequently stated in public, that Theosophy is not *a* religion, but is the basis of all religions ; it is like a common foundation, on which many different structures may be reared ; and that therefore the aim of the Theosophical Society is not to found a new religion, but to lead each individual, while still adhering to his own religion, to emphasise what is essential in it, to make it a stronger force in his life, and to recognise the points of unity between his own religion and that of others. To depart from this would make the Society a sect ; and while sects, like creeds, have their place in the evolution of humanity, and do most valuable work in many directions, still that is not what the Society was founded for, since no sect can be a nucleus of universal brotherhood. This then, is the first great principle which seems to us to be vital and essential.

The second relates to moral questions, and here we find ourselves on different ground. For, whereas beliefs belong to the life of the intellect, and are there-

fore matters for the individual, morality is concerned with the corporate life of humanity. That same completeness of liberty, therefore, which is essential on intellectual questions, is not permissible in matters of morality. Restraint, which is fatal to perfect brotherhood if exercised in matters of belief, becomes at times necessary in matters of morality, if brotherhood is to be realised in life. Let there be no misunderstanding on this point. It does *not* mean that any censorship is to be exercised over the private lives of individuals ; it does *not* mean that anything of the nature of a penal code is requisite or desirable in an organisation that aims at forming a nucleus of universal brotherhood. This is by no means the case. Probably all whose ideal is brotherhood will recognise that evil is best overcome by love ; that, if any member of such an organisation falls into wrong-doing, both tolerance and brotherhood demand that everything that is possible should be done to reclaim him by love, rather than to punish or ostracise him. But circumstances may, and at times do arise, when the corporate body can be protected only by the restraint of the individual, or it may be by his removal from the body ; and therefore there should be some provision by which such cases may be met.

It is impossible to lay too much stress on this point. We fully recognise the need for individual liberty of conscience, but we also recognise the fact that, as long as humanity is still imperfect, and the consciences of many of us are but partially developed, the liberty of one individual sometimes conflicts with that of the larger number, and is inconsistent with the universal good. Under such circumstances we believe that the universal good should be placed first, and that it is not only not inconsistent with universal brotherhood, but

that the true basis of such brotherhood even demands that the individual should be restrained. This is indeed the basis on which social order must rest ; it is difficult to see how there can be any corporate life without some form of discipline.

From the point of view of spiritual development, we shall reach a similar conclusion. For, if any individual aspires to spiritual growth, it is absolutely essential that he should attain a high moral standard in his own life. On this there can hardly be any difference of opinion. In an organisation, therefore, which is striving after the ideal of spirituality, there should be no countenancing or condoning of any wrong thing. The greatest love and sympathy may and should be shown towards any and everyone who is earnestly desirous of recovering himself, and he should be helped in all possible ways ; the heart should be full of love to *everyone*, be he sinner or be he saint ; but, at the same time, the face should be sternly and steadily set against all wrong actions, and against any teaching that might tend to produce any laxity in morals. This principle seems to us to be as vital and as essential as that of intellectual liberty.

There is yet a third equally important principle. While the strictest morality is the basis on which all spiritual development must rest, it is not itself spirituality ; in other words, though true spirituality is not possible without morality, morality, even of a very high order, is possible without spirituality. Morality is the foundation ; spirituality is the building that may be reared on that foundation. The question then naturally arises, what is it in which spirituality really consists ? Probably all will admit that one of the first steps in spiritual development is to begin to discriminate

between the real and the unreal, between the permanent and the impermanent. Now all forms are more or less impermanent, and hence the training and development of any form is not spirituality. Such development is by no means to be despised, for every man, even the most spiritual, has to use form, so long as he is living in a world of form ; and the more responsive and obedient his form becomes to him, the better can he discharge his duty. So it is good that not only the physical body, but also the subtler bodies and the mind, should be purified, trained and developed ; and the possession of so-called "occult" powers is good, *if* attained by normal and proper methods, and *if* rightly used, just as the possession of physical and intellectual powers is good *on the same conditions*. All powers may become most useful and valuable servants. But their development, though an incidental accompaniment of spiritual growth, is not spirituality ; nor does it form any part of true spiritual culture, and indeed, if regarded as an end in itself, it becomes a serious danger, by concentrating the attention on the impermanent instead of on the permanent, on the form instead of on the reality within the form. For this reason the great spiritual teachers of all times have always warned their pupils against phenomenalism and sensationalism of all kinds, against striving in any way to force the development of occult faculties, and against attaching any importance to them or talking about them, if they already possess them ; for to do so, in addition to diverting the attention from the reality, has also a strong tendency to emphasise the ahañkāra, or separated egoism, which is the most serious obstacle in the way of spiritual growth, far more serious, even, than the craving for sensuous and wordly enjoyments.

When we come to the question, what *is* the real, the permanent, there is one answer which has brought satisfaction to the minds, and comfort to the hearts, of many, and which is also the teaching of some of the greatest Scriptures of the world. It is likely, therefore, to prove suggestive and helpful to many others also. It is that there is but one reality, the one Self, the one Life, which transcends all the different forms and individual lives which we see around us. This one Self is not the mere sum total of all individual selves, any more than a tree is the mere sum total of the roots, trunk, branches, leaves, and flowers. The tree is something more than that, it is an organic whole, a unity, which transcends the sum of all its parts, which belongs to a different order, or, to use a mathematical analogy, to a different dimension. The resultant of the addition of individuals, to however high a point it may be carried, will be only a larger and larger collection of individualities, it will not be even an organism, much less will it be the Self.

In the light of this teaching, Theosophy, Divine Wisdom, Brahavidyâ, is not a mere body of occult truths, however numerous and subtle they may be, it is not *knowledge*, it is *wisdom*, the realisation of the Self; the Theosophist is not one who has acquired occult powers, however great and wonderful they may be, or who can function on other and subtler planes, he is one who on *any* plane is able, at least to some extent, to realise the one Self.

We can from this see the more clearly why it is necessary for any Theosophical organisation carefully to avoid all creeds and dogmas. For creeds are only the forms in which wisdom is more or less imperfectly reflected, they are impermanent, they are not the reality.



Hence, if any Theosophical organisation formulates a creed, or tries to found a religion, however broad and comprehensive it may be, it seems to us, by that very act, to cease to be Theosophical in the true sense of the term.

It is on this realisation of the Self that universal brotherhood must ultimately rest, and it cannot be attained by morality alone, nor by philanthropic work alone, valuable as both of these are.

"Nor can I be seen as thou hast seen Me, by the Vedas, nor by austerities, nor by alms, nor by offerings ; but by devotion to Me alone I may be thus perceived, O Arjuna, and known, and seen in essence, and entered." (*Bhagavadgītā*, XI, 53, 54.)

In order to realise Theosophy, then, in order to make a lasting nucleus of universal brotherhood, in order to attain to spirituality, what is needed is a change of attitude, a change in the point of view from which all matters are regarded. Instead of judging them from the point of view of the individual, we should judge them from the point of view of the universal, of the Self. Just as, for the evolution of a moral basis, the personality, with its lower desires and passions, must be subordinated, and even sacrificed, to the individuality, so, for the evolution of a spiritual basis, must the individuality, of which the life, however grand, is still separative, be in turn subordinated, and, if need be, sacrificed for the sake of the Self.

We have seen how this principle is applied, at a somewhat lower level, in dealing with questions of morality as affecting a corporate body. Its application in the lives of individuals is a matter which belongs to the relationship between master and disciple, and can only be somewhat dimly foreshadowed in any organisation. The taking of the preparatory steps may be facilitated by an organisation, but the work itself can

be done only when one has come into touch with a real spiritual teacher. This is the invariable teaching and unbroken tradition of the past. The most that any organisation can do is to prepare the way, and provide opportunities for bringing the pupil into touch with the teacher. When this has been done, the pupil may pass under other rules than those which prevail in the earlier stages, though these will be but an expansion of the earlier rules, but with them we have at present nothing to do ; and to attempt to apply them to organisations which deal only with the preparatory stages, can but result in error and confusion."

Now, it having appeared to a considerable number of old and earnest members of the Theosophical Society that of late years there has been an increasing tendency in that Society to depart from these wholesome principles, and thus to endanger the very ideals for the sake of which it was founded, not a few felt themselves obliged to leave its ranks. Some of us, however, were unwilling to do this, believing the Theosophical Society to be something greater than any particular policy, or than any temporary phase of experience through which it may pass. At the same time we felt that some action was necessary, in order to avoid supporting that which we could not conscientiously uphold. This is why we have formed the Independent Theosophical League.

But the League is not a mere dissenting or protesting body ; for no lasting structure, of whatever nature, can rest on mere negation or on criticism. It aims primarily at laying special emphasis "on the principles above enumerated ; above all, on the importance of the universal 'point of view, as distinguished from the individualistic ; and, though we fully recognise

how little we are fit to take upon ourselves so high and so difficult a task, we yet feel that it is the most important part of our work, as we believe it to be the only way in which our ideals may at last be realised."

It has seemed necessary to say as much as this in our first number, because the same causes that have brought the League into existence, have also caused *The Pilgrim* to see the light, and the same ideals inspire both. Further, in the case of our magazine, as in that of the League, we recognise that the side of our work on which special stress should be laid is the effort to emphasise the great principles to which the Report refers. We therefore appeal to such of our readers as may be able to help us by sending articles on subjects of interest, especially such as bear on various religious and ethical matters. The real test of the value of an article is whether it contains something which has a practical bearing on life, or which may bring some ray of inspiration or added enthusiasm to those who are yearning and striving for a higher ideal. It is to such that we wish our little magazine specially to appeal; it aspires to be an earnest little pilgrim speaking to its fellow-pilgrims.

For surely the spirit of the pilgrim of old is still alive, and not altogether asleep amongst us. In the East, even the form does not seem to have lost any of its old vigour; we still read and hear of the various yearly pilgrimages to the sacred shrines in India; and if, as the season comes round, we go into the appropriate neighbourhood, we may see the bands of pilgrims on their way. In these modern days of railways, the difficulties are much reduced, but still many remain, and great is the toil that is willingly and gladly undertaken

by these bands. You may see them trudging through the dust and the heat, thirsty, weary, and footsore ; not only the young and able-bodied, but aged men and women, so feeble, bent, and decrepit, that one wonders how they can drag their feet along ; little children too, and even infants in arms, yet all good-tempered, full of happiness, glowing with enthusiasm ; for are they not treading their way to the very feet of God Himself ? Now their path leads them up the mountains, over rocky boulders, across foaming torrents, through ice-cold water, or over fields of ice and snow ; yet still they go forward undismayed, their faces shining with the enthusiasm and fervour of their religious zeal. What indeed are all the pains and toils of body, as compared with the spiritual glow which unfailingly sustains them and surrounds their path with a halo of glory ? Well may they count their trials as nothing, when they think of the purpose which animates them, the goal towards which they are travelling.

This is the spirit in which we also should approach our task, unmindful of the difficulties we may have to surmount, equally content whether we meet with outward success and prosperity or not, because we know that they are no measure of spiritual attainment ; indeed, it has been more than once said that outward success usually means spiritual failure. And it is for spirituality that we are working ; that true spirituality which rests on morality as its base, and whose walls are built of loving service and sacrifice. No room is here for personal desires, for the seeking of personal aggrandisement ; desire for reward, or even for recognition, love of power, seeking for the knowledge of hidden mysteries, or the possession of occult powers, these serve no purpose in the building of the temple of

true spirituality ; forgetfulness of self, the recognition that we are nothing and that God is everything, and the laying of ourselves at His feet, that His will may be done in us, these are the stones that can be utilised in that building. And its dome, its crown, is the complete surrender of ourself to Him, willing to live even in hell, if we can serve Him better there than in heaven.

Far ahead of us, indeed, is this goal, but it has been reached by the great saints of the past, and their voices come down to us through the centuries, inspiring us to strive, without remission, to tread the path of non-attachment and renunciation of egotism, which they themselves have trodden, and assuring us that none who thus strive are left unhelped, but that in His strength our weakness will be made strong.

"Content with whatsoever he receiveth, free from the pairs of opposites, without envy, balanced in success and failure, though acting, he is not bound."

(*Bhagavadgītā*, IV, 22.)

"Therefore, without attachment, constantly perform action which is duty, for performing action without attachment, man verily reached the Supreme."

(*Ibid.*, III, 19.)

"Flee unto Him for shelter with all thy being, O Bhārata ; by His Grace thou shalt obtain Supreme Peace, the everlasting Dwelling-place."

(*Ibid.*, XVIII, 62.)

## COGITATIONS OF A STUDENT OF THEOSOPHY.

The history of the modern Theosophical movement from its inception in 1875 to the present day is full both of instruction and of sadness for those who have lived through, as well as for those who have studied its varied phases. Many are its lessons, more even its problems, for him who can read ; many are those who owe to it deepest gratitude ; while for others it has been a stumbling-block—nay, a pitfall on the road of life, in whose depths they have lost all faith in things spiritual, all hope even of a sane, sober, veritable *knowledge* of what is hidden behind the veil of our outer senses.

It is to some of these problems—perhaps in part lessons too—to some aspects of experience gained by living in and through that movement for a score of years, that I purpose to devote a few pages from time to time in this journal. And to circumscribe further their scope and make clear their limitations, let me add that these remarks are meant to be taken *purely* from the intellectual standpoint—partial and inadequate as that standpoint may be. For it seems to me that neither clarity of view, soundness, nor just balance of conclusions can be attained by confusing and mingling various standpoints. In my opinion reliable results are alone likely of achievement, when each standpoint is taken strictly by itself, worked out as far and as fully as

possible, and then only the effort made to combine them, adjudging to each standpoint its due weight and value in the final synthesis.

But here not a working out, but only some thoughts from the purely intellectual standpoint can be attempted, so the reader is earnestly asked not to lose sight of these express limitations in the perusal of what follows.

The best way, I think, of getting to close quarter, with my subject, will be to create an imaginary Student of Theosophy, begging my reader to take him literally as such, and to abstain from reading into him anything whatever beyond the actual *data* given.

A young man, just entering life in the latter half of the nineteenth century ; well educated, fairly intelligent, with a keen intellectual curiosity, and fairly wide reading, both in science and literature. He has a latent fund of mysticism in his nature, and is attracted thereby, but has no psychic capacities or powers, nor any special sensitiveness either artistic or "occult." Otherwise he is just an ordinary well-bred, kindly, young English gentleman, like ten thousand others, only that—in order to make our case work out—we must endow him, in addition, on the one hand with a considerable capacity for persevering, persistent enthusiasm, as well as unselfish devotion to an ideal, and on the other with an inconvenient but ineradicably strong craving for intellectual honesty and plain truth.

Thus endowed, he is caught into the whirl of the scientific materialism of the later seventies, and all the religious beliefs which he had imbibed at home are swept away. Circumstances lead him to acquire a certain familiarity with the outlines of creeds other than the Christian, and he comes to recognise that—from *his* standpoint—all creeds alike rest upon practically ident-

ical assumptions and presuppositions—such as the existence of an “immortal soul” in man, and so forth.

With the crude rashness of youthful intellect, he jumps to the conclusion that unless some of these fundamental assumptions can be *scientifically* demonstrated, it is sheer waste of wind to talk or argue about religion of any sort whatever, and even more foolish to shape or guide one's life according to religious ideas or teachings. On the other side, he sees equally clearly the empty inanity to which materialism inevitably reduces not human life only, but the entire world-process.

The latent mysticism in his nature draws him to the spiritual, or, if you prefer, the religious side; but his intellect stands in the way, and the deep-rooted demand of his nature for intellectual honesty, makes him disgusted with all the various types of religious apologetics and refutations of materialism which he comes across.

At this stage he comes across “Spiritualism,” the Psychical Research Society, and—ultimately—the Theosophical movement. To the last he is specially drawn, for—as he understands it—its ideal is his own, and it seems to offer him the one possible chance of reaching the goal he desires above all others—actual, experiential, first-hand *knowledge* of a universe beyond the senses. So he joins the T. S. and works hard for it and in it.

In the mid-eighties comes the shock of the Coulomb scandal and the S. P. R. Report. But the latter seems to him so unfairly biassed and so largely a clever bit of special pleading, that his faith in the *essential* truthfulness of H. P. B. and the genuineness of her phenomena remains unshaken, though perhaps rather battered in places. Then he finds out—by first-hand experience



—that H. P. B. is not always reliable even as to matters of fact, and later on that she makes very questionable statements in regard to what are to him the highest and holiest of things—the Masters, their wishes and their teachings.

The blow is at first utterly paralysing and crushing. Gradually, however, he comes to recognise that whatever her personality may have been, yet H. P. B. devoted twenty years of the hardest work, the most bitter suffering to something—what?—to an ideal she called her Master. Also he saw in her an extraordinary absence of the meaner and smaller vices of the human personality, an almost perfect forgiveness and oblivion of personal injury and wrong, a complete absence of malice and uncharitableness, and an absolute, unswerving devotion to the work she believed herself commissioned to do.

Hence, while trust and confidence in her words and teachings—so far as these rested *only* upon her own unsupported authority—necessarily crumbled to dust, there remained erect the conviction of the genuineness and reality of her ideal to herself, and its all-compelling power over her life

Of course also other and more extensive beliefs and convictions remained intact, such, namely, as had been reached by personal research, study, thought and experience, since naturally these were not dependent upon the *dicta* of H.P.B. or any other personality. But these were mostly of a general nature—philosophic, scientific, and so on—and moreover were somewhat loosely held, since, like all such conclusions, they necessarily embodied a balancing of reasons and probabilities. Hence they lacked that living fire which inspires enthusiasm, while their generality and abstract character greatly weakened their effectiveness,

Then came Mrs. Besant upon the scene, with Mr. Leadbeater and others, bringing fresh hope that the long quest was not in vain, and that fresh and reliable first-hand evidence and illumination would be forthcoming, to check, correct and substantiate previous teachings. But here too—even more perhaps than in the case of H. P. B.—the hope proved fallacious, and now our imaginary friend looks back over the record of the past years, and into his mouth I shall put what I want to say.

After a couple of weeks spent in careful study of the *Theosophist* and the *Hibbert Journal* for the last two or three years, enlivened by the perusal of some of Prof. James's books and the latest lucubrations of Mr. Podmore and Sir Oliver Lodge, of S. P. R. fame, throwing himself back in his reading-chair—our *Studiosus theosophicus loquitur* :—

Well! I'm—any thing but blessed! What a welter! It's more than ripest time I took a look round and tried to come to some kind of conclusion as to how I stand.

Let us see how things stand intellectually. Those who have real living faith, whether in their own born religion or any other, are all right. Even if the forms and teachings they have faith in should not be objectively true, that won't affect them—for the present—because they don't know it, and their faith keeps their minds hermetically closed, more or less. Then those who have *some* clear, definite intuition of their own—they too are well off, so long as their intuitional certainty remains strong and clear—after all it differs but little from living faith, and so they need not be considered either. And the great mass of average, intelligent folk, who care not *vitaly* about

these questions, they too will go on more or less in the old ways; guided, upheld by habit and companionship, they eat, drink, and make money, or else starve, sorrow and suffer dumbly and blindly. But either way they but reflect, more or less quickly and generally, the attitude and thoughts of others, save when some potent wave of emotion stirs and sweeps them along. True, just at present ever increasing numbers from their ranks are growing materialists in theory as well as practice, but that is mainly due to the current thought-atmosphere which surrounds them and which they reflect. So these also I need not consider, for they receive and do not make.

But for myself? Anyhow I do try to think—and think honestly—to face facts squarely, to see life in as many aspects and from as many standpoints as I can. Also I try at least not to reject unweighed what others have thought and found, not to allow prejudice or preconception to blind me, nor personal feeling to bias my judgment. How then does the situation strike me—from the intellectual standpoint?

To begin with Religion. The more deeply and widely I study and think, the clearer, the more unshakable grows my perception that all Religion, no less than each and every individual religion, rests upon and involves at least three fundamental postulates, which must be taken as objectively true, if Religion as such, or any religion in particular, is to be aught more than the emptiest illusion or delusion. That being so, the questions of choice, of relative superiority or inferiority among the various world-religions can be left aside, until the problem of the *objective* truth and validity of their common postulates has been considered.

The three postulates underlying the very being of Religion itself, seem to me to be\* :—

I. The universe is postulated to be "spiritual" in its nature—usually in the form of belief in "God". (The "philosophical" postulate.)

II. Man is postulated to be, or to "contain" or in some way to have involved in his constitution, an element of *spiritual individuality*, which survives the destruction of his physical body, retaining and preserving its distinctive individuality after death. And this element is either identical with, or at least "akin to God". (The postulate of "immortality"—to my own mind the peculiarly "religious" postulate.)

III. Man is postulated to be a *free moral agent*. (The ethical postulate—the basis of *moral* responsibility.)

Now how about the objective truth and validity of these postulates—intellectually considered ?

As regards the first, we may leave aside for the present the question of the "Personality" of God (or "the Gods," since pluralism is not excluded), seeing that no such question can even arise, unless we are sure first that the universe in its ultimate nature is "spiritual," *i.e.* at least *like* in essence to what we know in man as consciousness—including sensation, volition, thought and emotion ; in other words, the ultimate, essential nature of the universe must be such as to be more rightly and truly identified with the subjective aspect of human experience, rather than

\* The case of Buddhism—usually classed as a world-religion—stands somewhat apart, especially the Buddhism of the Southern Church and Buddhism as understood by most western Orientalists. Hence the applicability of these three postulates in this case requires separate treatment and must be omitted here.

with such conceptual abstractions of science as "matter", "motion", "energy", "ether," and the like.

This enquiry is further exclusively one for Philosophy. Science can neither answer, nor even discuss it; because the methodological postulates and the primary fundamental assumptions from which Science in general, no less than each and every particular science, sets out, involve logically, when clearly understood, a begging of the whole question in the negative. And this *must* always remain the case, however far Science may push its discoveries, however many worlds of "ether", of "ions", of "corpuscles" and the rest it may devise or imagine.

Of course some day "Science" *may* abandon these postulates—more easily perhaps change its primary assumptions; but in that case it would cease to be "Science" as we now know it, and become, not a development and continuation of what it is to-day, but an entirely new kind of knowledge, for which a fresh name would be required. And such a possibility is for the present outside our present scope of consideration.

What then has Philosophy to tell us about this question? For over two thousand years this problem, under one form or another, has been under discussion. But for the moment I must limit myself to a brief glance at its present status—in the West. And since the rather crude so-called Philosophy of Materialism, which raged so rampant during the last half of the 19th century, has now been definitely discarded and discredited by every leading thinker, it is none too easy to state the situation briefly.

On the one hand, there has been of late an undeniably growing tendency to some form of a "spiritual"

conclusion—mainly on more or less definitely “idealistic” lines—though the same dominating tendency also shows itself to a not inconsiderable extent among the Realists, as well as among those new-comers, the Pragmatists, Humanists and Bergsonians. But this statement does poor justice to the facts, because—even among the Idealists—not a few have so constructed or explained the system they adopt, as to make its conclusions of very little or no real, substantial value for Religion. Indeed most professors of absolutist views if pushed to the full logical implications of their doctrines, would find themselves, I fear, practically as badly off as any pure materialist in that respect.

On the opposite wing, one watches the more scientifically minded among philosophers joining hands with the more philosophically minded among scientists in an effort to construct new types of philosophy: *e.g.* Mach's Philosophy of Energetics, and the like, which however all agree in this, that they offer practically no real standing ground for Religion at all.

And the outcome of it all is—confusion and uncertainty of mind, even for the professed student of philosophy, to say nothing of the non-technical reader.

Still, even taken at its worst, I must admit that the general drift of the best thinking of to-day, alike among avowed philosophers, and the broader thinking, more deeply searching of scientific minds, is distinctly and decisively in the direction of some view of the universe which shall admit of a “spiritual” interpretation of experience as a whole. With this, I fear, one must be content, somewhat bare and lifeless as it seems; for to go further would take me beyond what the *facts* at present warrant—whatever my own “over beliefs,” as William James calls them, may be. At any rate—

intellectually speaking—one may fairly say, then, that on the whole, Philosophy does validate as objectively true, the first primary postulate of religion—the essentially “spiritual” nature of the Universe—as against its questioners and deniers.

Then there is of course the appeal to direct, immediate mystic experience on this question, in its general philosophic form, as well as in regard to the more definite character of this ultimate “spirituality.” But not only is the subject a very vast and difficult one ; but I hardly feel entitled to raise this aspect of the question now, in relation to an avowedly intellectual standpoint. For although on one side, or in one of its aspects, mystic experience (like every other kind or type of experience) is cognisable at the bar of the intellect and must *in that aspect* submit to its criticism and its judgment, yet essentially and fundamentally the character of mystic experience—I mean the *real*, deep, vital type thereof—seems to me to overpass the range and scope of intellect as we know it, and to belong to another region of consciousness and experience altogether. Hence it seems better to postpone its consideration for the present, and pass on to examine the second postulate of religion.

This postulate—it may for convenience and brevity be called the postulate of “immortality”—belongs in part to the rightful domain of Philosophy and in part also to that of Science. For if we take the word “immortality” strictly and literally, we find ourselves facing a conception, our *intellectual* attitude to which must logically depend upon the nature of our fundamental *philosophical* convictions. And further, our intellectual attitude towards this conception must inevitably also react upon and modify, perhaps even essen-

tially determine, essential features in our philosophical conviction. But to consider this aspect of our postulate with any care would demand at least a volume ; and moreover, for the purposes of religion in general with which we are now chiefly concerned, this aspect is of less direct and immediate importance than is the more popular one which demands only individual survival after death, leaving aside, for the time, the larger philosophical question as to whether that survival of the individual as such is *strictly* "immortal", *i.e.* without limit in time, or whether it is in any sense limited or bounded. So I may pass on to examine this more restricted aspect of our postulate, which belongs primarily to the domain of Science.

But before doing so, I may remark *en passant* that individual survival, whether strictly "immortal" or limited, has so far fared exceedingly badly even at the hands of most of the thorough-going idealist philosophers of the last century. It is a curious spectacle to see the most ardent defenders of a "spiritual" philosophy either in so many words bluntly denying and rejecting *any* conscious survival of the individuality after death, or ignoring the question entirely ; while laying the foundations and rearing the structure of their systems in such fashion as makes any such conception a logical impossibility, at the least.

Even Prof. Josiah Royce, who has done his utmost, even resorting to somewhat curious intellectual gymnastics, in order to save at least some shadow of this postulate, seems to me to have failed rather badly to find for it any true home in his system. Now most of the thinkers in question belong, more or less completely, to what may be termed the "absolutist" type. That is, their idealism is rooted in the conception of an "absolute



monism"—spiritual, it is true, in its nature, but void of all *inherent* difference—an "absolute" which indeed "takes up into itself" and so resolves all contradictions, all imperfections, all evil, all phases of the time- and space-process, but can give no status, no "being," no "reality" to the individual as such, beyond the narrow limits of our earth life.

Whether this peculiarity is *necessarily* inherent in *all* systems of absolute idealism alike, because of their essential and fundamental character, I will not venture to say. But so far it is certain that the postulate of immortality, whether limited or unlimited, has met with but step-motherly treatment from their exponents, and Religion therefore, in this vitally important point, has not much to be grateful for at their hands.

But enough of this digression ; let me get back to the postulate of simple survival, which, to me at least, seems to belong chiefly to the domain of Science, because the question is one of *fact*, and all questions of *fact as such* undeniably fall within the purview of Science.

And first I must carefully note that the attitude of Science itself has changed a good deal in regard to this question during the last twenty years. I cannot call this change thoroughgoing or even very general ; but still it is marked, and shows itself most clearly among the leading men of the younger generation of scientists. The fact is that the attitude of dogmatic denial and irreconcilable rejection of any possibility that man could or might survive physical death, which was so prominent and almost universal a characteristic of the scientific mental attitude from 1860 or so onwards, was, I think, largely due to three factors—two of them

having little or no bearing upon the *merits* of the question. One of these—and a very potent one—was the extremely bitter anti-theological feeling which arose out of the long continued bullying and brow-beating that theologians had inflicted upon science in general, roused to fever heat by the outrageous abuse and attacks which were so freely showered upon Charles Darwin from all “religious” quarters. The second factor was the glamour cast by the marvellous material and intellectual achievements of Science over its methods, postulates and theories, giving rise to a prevailing belief that a purely materialistic Philosophy was not only intellectually possible, but must inevitably prove to be the only demonstrable and adequate solution of the Riddle of the Universe. It is obvious that neither of these factors has much *direct* bearing upon the question of human survival, when considered *upon its own merits* as a scientific problem. And though their after effects still linger in very many minds, their power is rapidly disappearing—mere blind, prejudiced antagonism to religion and theology as such will soon be an almost ridiculous anachronism in a man of cultivated mind, and pure materialism as a philosophy has so hopelessly broken down, has proved itself so utterly inadequate as a solution of the riddle of experience, has seen its very foundations so thoroughly undermined and destroyed, that only the mere unexhausted remnant of its momentum now remains.

The third factor, however, is still potentially operative. It consists in the rather curious fact that a very large proportion of men of science have never made really clear to their own minds the nature of the methodological postulates and basic assumptions which underlie their science and their scientific procedure. Still less have

they critically examined or tested the validity of these postulates and assumptions when applied to experience *as a whole*, or even when their application is attempted outside the range of the special, particular sciences to which they respectively belong.

The result of this lack of mental clearness is a certain, often a very strong and blind, prejudice and preconception, which tends to close the doors of the mind and to render obtuse the perception of the intellect to the positive evidence, no less than to the inferential arguments, which weigh in favour of such an hypothesis as the survival of man's personal or individual consciousness after the death of the physical body.

But of recent years some of the most eminent among leading scientists have awakened to the need for clearness and strict determination in regard to these fundamental postulates and assumptions; they have done a great deal to spread that awakening, and themselves laboured admirably, in conjunction with a section among more purely philosophical thinkers, to attain that goal of exactness and perfect clearness which they recognise as so indispensable for sound progress. As a natural result, one finds a more open mind, a greater readiness to study the evidence, to weigh the arguments, and even to attempt rationally planned and persistently carried out experimentation in this direction—in the borderland, that is, of the sub- and super-conscious, of whose existence science is just commencing to take cognisance.

Acting and reacting with these changes of general mental attitude among scientific investigators, there has accumulated in the last thirty years an enormous mass of most carefully sifted and tested material bearing upon the question of human survival—in part experi-

mental, in part observational, and in part inferential. The admirable labours of the Psychical Research Society since 1881 are now being rapidly added to by a yearly growing volume of exquisitely careful observational and experimental work, carried out on the Continent by men of science of the highest standing, with all the safeguards and aids which scientific method and apparatus can furnish. And in America also similar work is being carried on with ardour.

In addition to this, there is further a considerable amount, also steadily increasing, of very careful, full and accurate observation, over considerable periods of time, upon cases of multiple personality and the like, which are also of much importance and significance for the investigation of the general problems of human psychology and the theory of the relation of mind to brain, all of which has an intimate bearing upon the problem of survival.

After so short a time—indeed only the last 15 or 20 years can be considered really productive on an important scale—it would be quite premature, I think, to come to any final or dogmatic conclusion in *any* sense. But one may perhaps, not unreasonably, estimate the general trend of things, and recognise that there is a steady accumulation of evidence from various sides, and along very varied and diverse lines, tending to make the survival of man's conscious self after death more and more probable. Indeed I may venture so far as to say with considerable confidence that—assuming the work of investigation, experiment and research to be pushed ahead without loss of ardour during the next five and twenty years—I say that by then the *fact* that man's personal consciousness *does* survive the body's death and persist for some time at least thereafter, will have be-

come a generally recognised and accepted *datum* of science, as little to be questioned as, for instance, the fact that the flow of electricity along a conductor obeys Ohm's law.

Cautiously as I advance this assertion, it is still, for the purposes of religion, at best but a very limited and restricted admission of the validity of the postulate of man's survival. From the purely *scientific* standpoint, however, it is as far as one can honestly venture at present, as will indeed be seen still more clearly at a later stage, when the deliverances of mysticism and of so-called "occultism," the teachings of modern Theosophy, and similar cognate matters receive attention. Yet when taken together with the first postulate, even this cautious and qualified admission of man's survival after death will be found of considerable value and capable of leading us to results of practical as well as intellectual significance. But just now we had better pass on to consider very briefly the third postulate of Religion, that upon which all ethical systems—nay even the very possibility of moral responsibility—must be based, *viz.* the postulate that man is a free moral agent, or, as I may call it for brevity, the postulate of moral freedom.

As a simple fact in human psychology, it is undeniable that we are directly and immediately conscious of being "free" to choose between two or more alternatives. As a simple *fact* of experience no one can doubt this, for each of us has this experience every day of our lives. Now Religion just takes this plain fact of experience, and treats it as being ultimately and objectively valid—even though in some religions an altogether contradictory conception, that of Fate, Destiny, Kismet, holds a more or less prominent place.

But when one looks more closely into the matter, it turns out to be by no means so simple—even for Religion itself—as is superabundantly illustrated by the interminable controversies that have arisen in each and every religion over the difficulty of reconciling man's freedom of choice with the omniscience, omnipotence and perfect fore-knowledge of God, and similar problems.

Now I am trying to avoid all logomachy and futile battling over empty words or mere concepts of the intellect as such, in this my own thinking. Hence it seems useless to consider these theological problems, or even to adventure into the difficult and much fought-over field of the debate as to whether, regarded as a purely *psychological* question, our experience shows that "choice" is always and invariably *determined* by "motive," and, if so, in what sense, or whether there is indeed such a thing in actual experience as a purely arbitrary and really "undetermined" choice, or whether such a conception even is not intellectually self-contradictory in itself.

The main point, it seems to me, that I see very plainly, is that this postulate of freedom raises almost endless questions and extremely complicated problems, the moment one attempts to clearly understand and formulate, even psychologically, the actual nature and conditions implied in our so common daily experience. And as soon as we seek to give to this postulate real and objective validity, thereby entering the domain of Philosophy, we find ourselves, if possible, in even worse case. The problem itself becomes immensely more difficult, and its satisfactory solution, whether in favour of or against the real objective validity of the postulate, appears to recede ever further into the dim distance of the unattainable.

On the one hand, we thus have the most familiar and common of our everyday experiences, the unquestioning certainty with which men accept and act upon the conviction that they are "free to choose", and the fact that, in actual life, we not only find ourselves irresistibly and instinctively acting upon this postulate, but also find our own lives and those of others working out to a great extent *as if* this postulate were objectively valid and true in the most real sense. But this lies all in the world of action and practical life. 5055

When, on the other hand, we turn inwards, and *reflect* upon our experience, when we question the sciences of Physics, Biology and Psychology, when we bring to memory the long intellectual experience of the past, and with the great philosophic thinkers strive to *understand* this "freedom of choice"—whether real or merely so seeming—then indeed do we find ourselves inclined to despair of ever finding an adequate, satisfactory and honestly sound solution of the endless difficulties and problems that arise on all sides, baffling the intellect and eluding the insight of even the ablest minds in history.

Such then being the state of the case, it seems practically most expedient to leave aside, for the time at any rate, the further intellectual consideration of this postulate, and simply to adopt the somewhat pragmatic course of just accepting the postulate as at any rate *practically* valid and true in life's working aspects.

At any rate, if there is to be such a thing as a Science of Ethics, if man is to hold any moral ideas at all, if society is to be guided by *any* moral code or to recognise any moral ideal, if we are even to talk or dream about moral responsibility, moral effort, moral aspiration, we are bound to accept this postulate and base our ethics and our whole lives upon it.

But even in adopting this pragmatic course, a lingering tenderness for the honest intellectual seeker, and a deep-seated craving within myself that forbids a final, unqualified abandonment of even this apparently hopeless quest, impels me to add just one word for "those whom it may concern." I would caution every one who is in real earnest about ethics, to whom moral life, moral responsibility, moral effort and aspiration, are living realities ; every one to whom these things are *vitally* significant and important, but who also desires to be intellectually *honest* through and through in his effort to understand human life and experience—I would warn such an one to be *exceedingly* cautious and circumspect, before he commits himself *intellectually*, to the acceptance of *any* system based upon an *absolute monism* of whatever colour or form. For, so far as my own study and reading have gone, I have altogether failed to find any *honestly valid* and logically sound way in which a *truly real, objectively valid*, intellectually *adequate* doctrine of individual freedom, and consequent ultimately true and valid moral responsibility can be worked out consistently on the basis of such an *absolute monism*, whether of the Hegelian, the Vedantic, or any of the other types which have so far seen the light of publicity.

Of course the Vedantin, with his "practical reality" of the world of maya (our universe of experience), does just as I am doing now. He accepts the postulate of freedom as being "mayavically", that is, *practically*, true and valid, and so gets at his moral responsibility and consequent ethics. And a good many other "Absolute Monists," of very different types, also accomplish with more or less cleverness and dexterity an analogous *salto mortale* in their constructive efforts. But to me at least this kind of thing leaves



an unpleasant flavour in the mind. An effort seems made to cause one to believe that the problem is *really* solved, that freedom and moral responsibility are *ultimate* realities, are veritably valid and true, and have been shown to be so, while in fact the whole question has been begged, the main difficulty has only been evaded, and the intellectual conscience lulled to sleep by a moral or some similar soporific device.

Now I happen personally to be troubled with a rather uncomfortable and inconvenient intellectual conscience, which will neither go to sleep itself for long, nor allow me any peace unless I deal fairly and squarely with it. Hence I prefer to face the facts and admit quite frankly to myself that so far I have *not* found any completely adequate and satisfactory systematic philosophy, nor any system at all based upon an absolute monism, with which the ideas of human freedom and moral responsibility, as *ultimately* real and valid, can be satisfactorily reconciled.

So while I do what the Vedantin does, accepting this postulate as *practically* true and valid in life, yet I endeavour not to lose sight of the fact that if I try to make it so *ultimately*, I shall probably in so doing find myself committed philosophically to something very different indeed from any extant system based upon an absolute monism—and some thinkers may find the position decidedly uncomfortable.

Well, all this is leading us a long way from the main issue and I humbly apologise to my readers for this very dry and over-technical digression ; though since after all these papers profess to be and indeed really are, nothing more than the free play of a student's cogitations, with no intention at all of becoming either a systematic essay or a deliberate thesis, perhaps my wanderings, even

though dull, may find some excuse. So *revenons à nos moutons*, and let us try to sum up the general situation, as far as we have got, in regard to Religion.

On the whole I think we have got something like a good sound foundation for Religion to build upon, even from the intellectual standpoint, in the conclusions that our thinking thus far has warranted in respect of its three fundamental postulates. We agreed that experience taken as a whole leads inevitably to the conviction that the universe is ultimately and basically *spiritual* in nature—whatever systematic philosophical form developed upon and from that basis may prove most adequate to the whole of experience. We saw that—apart from any philosophical considerations—there is strong empirical evidence, ever growing in volume and increasing in cogency, in support of the belief that man's personal consciousness does survive, at any rate for a time and to some extent, the death of his physical body; and lastly we found ourselves compelled, as a postulate of practical life at least, to accept the naïve conviction of moral freedom and responsibility as certainly valid within the range of ordinary human experience, and undeniably true in a pragmatic sense at any rate.

Having got thus far, we had better take a rest, and allow our *studiosus theosophicus* to enjoy a nap.

S. T.

## CONCEPTS OF THEOSOPHY

### PREFACE.

A few words as to the object and scope of the present series of papers will not, I hope, be entirely out of place. The daily increase in the Theosophical literature, the constant overflow in the presentment of Theosophical truths from the pen of writers great and small, very often unco-ordinated with each other in view-point and mode of treatment, the leavening of contemporary thinking by the truths thus given out, all these speak with no uncertain voice of the stirring influence of Theosophy in drawing the attention of men to some of the fundamental problems of existence. What with the enunciation of the philosophical aspects from the facile pen of some of its writers, what with the glowing eloquence and stirring fervour of its lectures, what with the realistic, even though a little materialistic, pictures of the higher planes and modes of being depicted in some of its books, the Theosophical literature is daily becoming a more voluminous, and, as some of us timidly feel, a somewhat heterogeneous and unwieldy mass, a strange combination of principles and details, mixed together and very difficult for the ordinary man to cope with and master. The fertility of the Society in this direction reminds one strongly of the Renaissance in the history of English Literature, where we find a Shakespeare and a Fletcher flourishing together,

and producing a literature which ranges from *Hamlet* on the one hand to *Venus and Adonis* on the other.

In the exuberance and almost wild luxuriance of detail in the ever-increasing mass of secondary facts daily brought to light, one is apt to lose sight of the essential principles and fundamental conceptions which underlie Theosophy, just as the principal structures of a superb edifice are likely to be overlooked in the mass of mosaic and other architectural features which embellish the exterior. The attempt to reduce the mass of living facts to something like an organised system, in which the due proportion between the principles and the facts in exemplification thereof is properly maintained, has, I fear, not been earnestly made, unless by two or three, here and there.

Though there is an outbreathing of the mystic life in some of the later writings of a few of the Theosophical writers, yet even there is little to attract the ordinary mind. We are thus in danger of losing sight of the fundamental concepts in the foreground of glowing pictures and picturesque details.

There is further, as is forcibly borne in upon one, an accentuation in these realistic pictures of an element of outwardness and materiality out of all proportion to the fundamental concepts which underlie Theosophy, a tendency to lose ourselves in the contemplation of the majestic panorama of life and form which the descriptions reveal to us, a tendency for the Theosophical mind to dissipate itself in the glowing vista of external infinity opened out before its gaze. In the pictures of the various planes, in the story of the sequential evolution of the various world-systems, in the evolution of the Logoi, our attention is thus drawn to the infinite and ever growing possibilities of the evolution of Name and

Form. We look for the Divine Life, but only in manifestation as the uniqueness and the evolutionary possibilities of the manifested and defined Self in us, and also as the power which runs through matter and constitutes the marvellous potentialities thereof. We look thus for the Self as the unique and out-of-the-common source of all life and power, and that aspect of the One Life whereby it is the same in everything, from the meanest blade of grass to the manifested Brahman, is entirely relegated to the background. We are, I am afraid, too much prone to view the fundamental problems from the standpoint of the human centres of consciousness, of the human forms and human possibilities. The Self as the eternal Be-ness is lost sight of, in the grandeur of the Self as the radiant point of manifestation, the source of an exalted type of consciousness and power. Nowhere are we sufficiently reminded of the ever-present Reality which is our own truest being, but which is nevertheless present everywhere, if only we have eyes to see, and which is the sole consummation of the life of the mystic in every age and clime. An attempt therefore should be made to draw our attention to the root-concepts of Theosophy, to their bearing on the One Life which is our goal, and to their aspect when viewed from this standpoint of Unity, in order that with the help of this synthesising Life, the proper understanding and assimilation of the increasing mass of details may be arrived at, and the Theosophical mind helped to evolve into Theosophical Buddhi, where alone Unity is first sensed by man.

The want of a presentment of Theosophy in which the mass of details, instead of, as now, indicating our concrete self in a higher background, distinctly and clearly converges to and indicates the Supreme Unity, in which

the very variety and richness, infinitude and concreteness of the minor facts may, without destroying the unity of Life, indirectly help in bringing out and emphasising the homogeneity and unity of the Self, is keenly felt by many of us ; and the present series of papers may be regarded, not in the light of a protest against the prevailing order of things, in which there is much to note and admire, but rather as a help, a contribution to the study of the Theosophical literature.

The tendency towards an outer infinity, and hence towards dissipation, is observable even in our conception of Theosophy. We put ourselves the question as to what Theosophy is, and are apt like Pontius Pilate of yore, to pass on without clearly formulating an answer. We define Theosophy as "the knowledge of God as against the mere belief in Him or faith in Him." We seek to explain it as *Brahmavidyâ* (the Wisdom of God), or *Atmavidyâ* (the Wisdom of the Self); and we are content with the vague, misty, though massive feelings and ideas which the words produce in us. These words dimly indicate to us a mysterious altitude of thought and being that it is possible for the individual one day to attain to, a prospect of great spiritual heights which we as individuals are to scale, and of vast potentialities of our individual being which we are to realise. Yet we realise not the relation between this misty feeling of personal altitude and the Absolute Self, the unity of Life, which, we are told, forms the keynote of Theosophy. We long to attain to this wisdom, and believe that individual actions, if deliberate and well sustained, will lead us to it, ignoring in the glowing future that is ours that conception of the unity of Divine Life which changes not, but ever remains the same, irrespective of the evolution or

otherwise of the puny individuals which form its reflections in Time and Space.

We speak of Theosophy as a body of occult truths regarding man and nature, in the possession of an exalted, though occult, body of superhuman men, and we fondly believe that once we have by some means or other, by forced concentration of the powers of the mind or otherwise, attained to the knowledge of this curious medley, we have reached our goal. In an anthropomorphic way, we believe these great Teachers to be exalted separative beings like ourselves, whom we are to propitiate by the surrender of our individual will; we endow Them with human separative modes of thinking, with human motives; we clothe Them with individual exercise of powers, powers which can modify even what we think to be the Divine will, and are capable of raising our puny selves even when our lives are still of matter. Links are to be made with these lofty Beings only by services rendered, even though these be of a personal nature. Once this sort of connection is established, we have then attained to spiritual heights in which we have the pre-eminently soothing function of being able to guide nature and humanity. We fail to notice that our conception of the occult is a separative one, an extension of the ordinary conceptions of our personal lives, and that the occult Brotherhood is to us a mere collection of individual and separated beings, though functioning on a higher field of manifestation and activity than any we can think of. The divinity of the Teachers is thus but the divinity of exalted separateness, the universal character of the truths is but a separative uniqueness. We fail to see that in our conception of the Holy Ones and Their superphysical collection of books,

instruments and truths, there is a singular absence of the Divinity, of God or Brahman, unless we are prepared to see in the discreteness of individual life, and its accentuation and prolongation, anything specially of the Divine. The Divine Wisdom becomes the astral library of the occult world, and the Divine Teachers but masked projections of our own separated being, disporting in a higher, though yet a material, world.

Some of us, perhaps, more wayward than the rest, feel bound, though timidly, to record an involuntary protest against these materialistic pictures, against these interpretations of the separative type, failing to see the element of unity of Life in the glowing pictures, alluring though they be and soothing to our *amour-propre*. Timorous people are troubled, though not daring to express their perplexity, at being unable to find God in these pictures of exalted though separative Beings, or in the glowing presentments of the astral and higher planes, which by their very materiality and antithesis to consciousness, by their tendency to accentuate the separative conception of being and becoming, appear incongruous to and out of keeping with the lofty title of the wisdom of God. Bewildered and dazed, we fail to see where, in the elaborate scheme of the evolution of name and form, of man and universe, the wisdom of God comes in, and where and how we are to find our God.

We are puzzled as to how, in and through these elaborate disquisitions as to the interaction of these two opposing and mutually excluding poles of life and form, a science of peace can evolve; and how an eternal repudiation of Prakriti can at all—even though aided by the mystery which the magic name of Yoga implies—lead to the absoluteness of Being, where differences cease to



exist and supreme unity reigns. We find it difficult to conceive how a system of Yoga which begins with the knowledge and emphasis of the difference between man and the modes of his consciousness, in which the rigidity and isolation of the mental body are insisted upon, as being the essence of concentration, and even of *Kriya Sakti*, can at all lead to Brotherhood, and a unity of Life, embracing the phenomenal infinity without on the one hand, and the noumenal and transcendent Being on the other. Though admitting the higher possibilities of Yoga, we are perplexed as to how anything done by or to the separative individual as such in a separative fashion can evolve a unity out of a mode of life essentially opposed to all unity. There seems to some of us something fundamentally out of gear in our presentments of Theosophy and Theosophical truths, something wanting in this elaborate precision of details. As we timidly grope our way, the selfsame questions have many a time presented themselves to us and tormented our souls, though there may not be a *positive* voicing forth thereof.

What then is the meaning of Theosophy? The idea of Theosophy as an occult body of truths, with nothing apparent of the Divine manifesting through, is hardly soul-satisfying. Divine truths are occult, not because of the fact of their being jealously guarded in a far-away occult library, nor because of any tremendous effect thereof on us puny mortals, but because of some element in these conceptions of things, which presents and brings home to us the Divinity, and helps us to recognise It as such. The Divine truths, to be divine, must be present in the most lowly as well as in the most exalted of things. The idea of a knowledge of God as something external to us is also repellent to many minds

who would fain see the Divine in the meanest expressions of even our petty human love and knowledge ; for is not the Divine consciousness in the meanest actions of our life, in the lowest conceptions of the savage man even as in the most evolved ? Have we to scale external heights to reach that which is present in the stone quite as much as in the lofty adept ? The wisdom of God can therefore scarcely be sought for in differences of the molecularity of bodies, or in the exercise of higher powers of a separative kind. It cannot lie, one is bound to confess, in the exhaustive knowledge of forms or energies of any plane, high or low, or else science would have demonstrated in her elaborations this supreme fact. The wisdom of God cannot lie in the gorgeous descriptions of the planes with which our literature is so replete ; nor can it be found in the exercise and attainment of superhuman powers, for then Râvana of old must have reached the Self. Nor is it the mere knowledge of God as a something external, transcendent, or as a towering personality outside creation, contemplating His creation with the calmness of a stoic. Wisdom is not knowledge ; for in it there is no outwardness, no artificial antithesis between the I and the non-I, between consciousness and matter ; wisdom always implies unity, a homogeneity, a synthesis.

### I. WHAT IS THEOSOPHY ?

What then is Theosophy, the wisdom of the Self ? To answer this question, we must first of all try to understand what wisdom is. As already said, wisdom is not knowledge ; knowledge of things does not constitute wisdom, much less wisdom of the Self.

Let us take a concrete example or two to illustrate this point. The ordinary mathematician of the "arithmet-

ical intellect" of Oliver Wendell Holmes, working out different sums, is said to *know*. But when we analyse this knowledge, we see that it is a knowledge of differences alone, a knowledge whose intrinsic value lies in the specific knowledge of the differences between the different mathematical problems. Thus he differentiates between addition and multiplication, between subtraction and division. He sees in each something which specifically defines it, which differentiates the one from the other. The clearer his knowledge of these specific points of difference, the more does he seem to know. But the case is different with the mathematical genius of the "algebraical type." His is no longer a mere knowledge of differences. He is no longer confined to the concrete aspects of the different sums; he does not deal with concrete things or modes. On the contrary, his survey leads him to recognise principles which control, and yet manifest through these differences, and underlie them. He sees principles which run through them all. There is thus a unity, a singleness, in his conceptions, which is absent in the mathematician of the arithmetical type; there is a breadth in his grasp of minor details, which enables him to perceive a unity beyond the specific differences, a unity which diffuses itself through those differences, a unity which in the lower planes of concreteness manifests as a larger synthesising power, and which makes his wisdom one and impartible. It is as though a different faculty were at work in his case, a faculty in which nothing is laboured, a faculty in which the very differences are so worked upon and so integrated as to produce a richness and fulness of the unitary conception.

Let us take another example, that of an experienced doctor. In him we notice a grasp of details apparently unrelated to each other. Yet at the same time we

notice that the very diversity in these details of symptoms leads to a richness of the conception as to the nature of the primal cause. The more various and diversified the symptoms of a disease, the clearer and more definite his conception as to the true cause thereof, and the greater the consequent unity and solidarity of his conception. He sees no longer the mere point of difference in the symptoms of disease, but he comes to recognise that diseases, equally with the symptoms of health, are but the expressions of the life-principle overshadowing all organisms. He sees in disease the presence of life and not of decay, the evidence that the life is passing beyond the limitations of the organism ; and he seeks no longer to crush out disease, but in his wisdom tries to utilise the very excess of life to coax it, as it were, to produce the desired results.

Let us take yet another example. We know that age is wisdom. But wherein lies this wisdom, and what constitutes it, in an old and experienced man ? Does it lie in the concrete facts of his life ? Is it confined to these, and these alone ? It lies in a peculiar faculty, a kind of all-embracing and transcendent apperception, which, though grasping at one and the same time an infinity of minor details, some of which are present while others are merely indicated, can yet arrive at the kernel of the thing. It consists in a strange power of embracing, of synthesising the details into a single and yet higher mode, and of indicating by a non-logical or non-ratiocinative process the very essence of a thing. The wisdom of the old, as that of the doctor, is not confined to concrete facts of experience, but is something infinitely wider and nobler, in that it can grasp and deal with new and unknown combinations and details. It is a unifying and synchronising power or faculty of an entirely different nature

and type from the facts dealt with. It is a thing of what we may call a larger dimension than the lower facts and their normal values. It is a novel and hitherto unexperienced mode of synthesis, in which the concrete facts are valued not from the standpoint of their separative concreteness and difference, but rather from the standpoint of a unity, of a solidarity transcending and yet diffusing itself through those very details.

We see the same faculty at work in the case of the genuine poets and artists. The researches of the late Prof. Myers have shown it to be the expression of the higher and more real man, called by him the subliminal self. Its principal characteristic is the power of spontaneous adjustment and synthesis. Not that we know everything of wisdom, when we speak of it as the power of higher synthesis, or the capacity of spontaneous adjustment to newer situations ; not that we can measure it correctly, when we define it as a unifying principle, whereby in an unknown and mysterious way the facts of experience, which are now, so to say, the non-I to ourselves, are blended, synchronised and unified with the consciousness in us ; not that we can measure this strange faculty with the foot-rule of concrete experience ; but rather that we are not far from the truth, if we view it as being the expression of a synthesising power, and, as such, of a larger self dimly indicated therefrom. To the wise, facts and situations are but vehicles whereby the wisdom expresses itself in terms of the lower plane experience. Facts, concrete and separately unique facts, are almost nothing to him. Even the separative richness and uniqueness by which we of the arithmetical type measure things, are but the expressions of this larger and transcendent unity, whereby its true nature is brought home to us in terms of the *data* of the lower

planes. The concrete cures by an experienced physician are but indicative of the meaning and value which he attaches to life, and the increased powers of synthesis and correlation resulting. They help in the recognition of the principle on which he works ; but, at the same time, they are not the measure of the efficacy of any specific medicine or system.

In this unity of conception, in this fine and peculiar grasp, in this presentment of unity, there is no difference or antithesis, and no mass of heterogeneous and conflicting details. It is a single whole, which is yet capable of diffusing itself through minor details. Dr. J. C. Bose had no idea as to the specific details of his later experiments, when the first cognition of the truth of the response of matter flashed through his mind. In the first constructive and all-illuminating flash of unity, the truth became at once self-indicated and proved ; there was to him no further need of any objective proof thereof. He had no idea then as to the specific details of the subsequent instrument devised, or of the experiments selected, to bring home the truth to the concrete sensuous consciousness of the physical man. In that transcendent vision there was no thought of difference, nor did any thought of the specific parts of the specific apparatus come in. The delicate instrument devised, the concrete facts which the experiments brought out, have no value in and by themselves. They are expressions or products of the fundamental idea, conditioned by and required for the necessities of the mental and sensuous life, wherein the truth is to be reflected. The value of the apparatus does not lie in the concreteness of its details, which are but secondary, but rather in its power of reflecting and indicating the root-idea, the underlying truth ; and it would be an error to limit the idea to the phenomenal

expression thereof known as the apparatus. How much more absurd would it be, if we tried to measure the consciousness operating in Dr. J. C. Bose by the ephemeral experiments and the imperfect instruments devised by its physical reflection.

So also with the Wisdom of God manifesting to us on the lower planes of phenomenal life, where the concrete modes of consciousness appear to be in antithesis to the concrete modes of matter and form. It expresses itself as a synthesising power ever seeking to unify the I and the non-I of every plane, the man and the universe, which are themselves its own indications or expressions, in the self-same way as the apparatus of Dr. J. C. Bose is the expression of the root-idea. How much more absurd would it be, if we sought to define the Wisdom Divine with the definition or concreteness of the individual man on the one hand, and the concrete laws of matter on the other. It would be as absurd to define this wisdom by the definitive and separative concreteness of any occult or so-called occult phenomena produced by any external agency, as to try to fathom the genius of a Beethoven or a Mozart by the mechanical interpretation of the sonatas produced. The exquisiteness of their music manifests to us on the lower planes along the two co-ordinates of consciousness and form; and we seek in our separative way to realise their sublimity by studying the modes and history of the consciousness of these masters on the one hand, and by analysing the combinations of chords and notes which clothe and manifest the life on the other. Hence is it that in a similar fashion we study the biographies of great men, and make believe that we know something of the men themselves, when we know the concrete incidents of their life, such as birth, parentage, etc., or when we try critically to

examine and analyse their outer actions from the standpoint of the lower concrete and personal self.

But these isolated and separative incidents of life and these actions cannot of themselves lead us to a correct appreciation of the nature of the larger consciousness behind, if we view them as discrete, definite and separate things, if we cannot read between them, as it were, if we do not look beyond them for a larger unity, so that this larger life may be indicated therefrom. Thus we fail clearly to see what exact part, if any at all, parentage has to play in the life of Jesus, and in the working of the Christ-consciousness in Him. We fail to see wherein, in the history of that great Self, the carpenter comes in, save as suggesting, in a vague and misty way, the very mysterious nature of a Divine sonship transcending the concrete laws of the physical life. The teachings of Jesus can only help us in forming a correct estimate of the consciousness of the Great Master, and lead us to Him, when we can look beyond the apparently finite and the outer concrete, when our own consciousness can transcend the apparent gulf of mystery, and, reading between the lines, find out the eternal, the common or the universal nature of all consciousness, the universality of the Self. The more successfully therefore we can eliminate the artificial colourings due to the local, definite and limited environment, and the more we can realize the larger unity of life shadowing forth, the better can we assimilate the life and teachings of the Master Soul. It is only when, in spite of the grandeur and loftiness of the Great Master, we see that our own puny consciousness is somehow one with His, when we view the workings of His life as being indicative of the depth of our own being, the



universal though transcendent stratum within each of us making for righteousness, that we can understand the real significance of the Great Master's life.

It is only when we study the teachings in the light of a universal and ever-present reality, it is only as we approach the problem from a universal and yet transcendent standpoint, showing what is potential within us, and reading into the very limited local and individual elements the indications of a larger and yet transcendent being dimly bodying forth, that we are struck with the grandeur and sublimity of the Consciousness which voiced them forth. The crucifixion of Jesus, when divorced from the divinity of man and the hopes and aspirations of His devotees, when viewed as a singular and isolated event unrelated to the evolution of humanity, when viewed simply as the by-product of the concrete laws of this plane, ceases to stimulate us to lofty thoughts and loftier deeds. View it as an isolated though mysterious event in the history of humanity, unrelated to what preceded and what succeeded it, view it as being the result of the concrete laws of the concrete physical life, and Jesus seems to have lived and died in vain. But, on the other hand, if we seek not to dissociate the great sacrifice from the ordinary workings of our petty human consciousness, and see it as pointing to an ever-present deeper stratum of being in us, if we view it as being in some way related to ourselves, as influencing our lives, and as indicating something which, though latent, is our truest self, then only do we dimly feel the real import of the redemption of humanity by His blood. Even though our puny minds may stagger to contemplate the depth and profundity of the consciousness of the Great Master, expressing and

indicating itself in and through His teachings on the one hand and His finite deeds on the other, yet His life ever indicates to us the mysterious though universal life, the divinity of consciousness beyond the physical, radiating forth for the evolution of humanity.

If we try to go deeper into this question of the life of Jesus, we come to recognise the principles which must underlie our study and appreciation of the life of the Great One. We see that the motive power of that life to help our puny humanity of to-day lies in the recognition that, great and transcendent as Jesus is, as the Son of God, the Word which lives and moves in the Self beyond, yet He is also of humanity. The Word is clothed in flesh, in order that He may not appear too much unrelated to the life of humanity. It is the human touch, the universal element of divinity in man, the dim sense of the mysterious transcendent life which is ours, which really make for growth. It is the recognition that there is a common and universal element between Him and our petty selves, that there is a unity, a universal and ever-present substratum running through humanity, while in its essence being of the nature of the transcendent Self of God, which harmonises us with the universe, and yet points out the real Self, the Beyond. But for this universal element, His life would be merely a matter of wonderment, incapable of stimulating the unity of life, the Divine Son in each of us. This is not anthropomorphism, nor the mere projection of the concrete human element upon the background of larger powers of being and becoming; for then the ideal would have been but the accentuation of the commonplace and limited being that is ordinarily called man, and as such the ideal cannot lead us to the larger Life

beyond. It is not the grandeur of a separative and towering personality which makes for evolution. We recognise, dimly it may be, as we study the workings of His consciousness, a deeper and more divine vein or stratum of our own life, which, though it transcends our ordinary being, is yet felt as being, somehow, our truest Self; and we see further that this Self is also indicated by the concrete richness of the world. All ideals must therefore be indicative of a universal though transcendent depth within us, to be able to help in our evolution. All truths, to be such, must have a universal basis, transcending the local and personal in us.

DREAMER.

*(To be continued.)*

"The self, harmonised by Yoga, seeth the Self abiding in all beings, all beings in the Self; everywhere he seeth the same.

He who seeth Me everywhere, and seeth everything in Me, of him will I never lose hold, and he shall never lose hold of Me.

He who, established in unity, worshippeth Me, abiding in all beings, that Yogi liveth in Me, whatever his mode of living.

He who, through the likeness of the Self, O Arjuna, seeth identity in everything, whether pleasant or painful, he is considered as a Perfect Yogi."

*(Bhagavadgītā, VI, 29-32)*

## **THE TRANSMUTATION OF THE PERSONALITY.**

This transmutation is the "Great Work" of Mystic Alchemy, it is the consummation we all seek, and to attain it we need to live the higher life, to reach the higher knowledge, and to practise the higher love. The trinity of the ordinary man consists in vitality, the power of the physical body, activity, the power of the psychic body, and thought, the power of the mental body ; and these three transmuted become the cosmic life of the Spiritual Self, the Pilgrim of Eternity, with his cosmic wisdom and cosmic power to help the world. These powers may, I think, be correlated with the three gunas ; vitality is the stable power, *tamas*, which holds the several bodies together, notably the physical body, on which the others seem to be moulded, and without which they could never have been formed. Our physical life is the one stable and permanent thing which we retain from the cradle to the grave ; all else changes, our desire-activities are in a ceaseless flux, our thoughts are ever changing, till the transmutation is complete ; so alone, indeed, can it be brought about. Our spiritual vitality is the rock beneath our feet, and during our physical life it is manifested as that amazing force which grows and maintains the miraculous structure in which we live and move and have our being. Vitality is the power

of the "Father," the Self-Existent One, and it is shared alike by every living thing. Transmuted on to the spiritual plane, it holds the Ego together through the eternities, and vivifies the chain of permanent atoms which forms the focus in space of that ray of the Supreme Self which is the everlasting root of a man on all planes.

The philosopher's stone, the cube within the breast, is no bad symbol of the atomic focus; it is figured as a cube of stone because that is the most permanent thing in the world, and its six surfaces may be thought of as facing the six lower planes, and indelibly retaining all impressions and experiences received from them; while within it, like a jewel in its casket, is the Self, creating, supporting and destroying all else but Itself, but retaining the memories of the long past to establish its identity, and having powers wherewith to regenerate its lower vehicles, and even to re-create the lower worlds at will. Another image I have found helpful is that of seven bubbles one within the other, for as one may see a whole landscape reflected on the surface of a bubble, so all the experiences of life are retained as vibrations of the permanent atoms, physical by the physical atom, astral by the astral, mental by the mental; and as the three forces of the Self, vitality, activity and thought, pour out from the atomic centre, they are, so to say, coloured by these impressions of the past; this is the "memory of the heart," because the atomic focus is situated in the physical heart at its base, and thence the several powers pass to their appropriate centres in the body, and from these permeate the whole structure. I am inclined to think that when the great work is done, and the personality is perfectly

harmonised with the atomic centre, these vibratory impressions can be reproduced at will upon the retina, brain, and other sensitive tissues of the body, and that in this way the occurrences of past lives may be felt, seen, understood and identified as past experiences of the Self. The vibrations received on the vehicles of past births, and retained by the permanent atoms, are projected from within upon the screen of the present series of vehicles, and so the past is re-lived; thus only can we convince ourselves of the fact of reincarnation, and absolutely realise the immortality of our Self, and our identity with the Pilgrim of Eternity within. Before that we may *believe*, but we do not *know*.

Activity, the second power of the human trinity, which I equate with rajas, in like manner pours from the astral atom of the permanent focus, and energises the astral body as the force of impulse, which, in the form of love-hate, is the root of all emotion and desire, and the cause of all action in the physical life manifesting through the appropriate organs of the body. Here I want to draw a strong distinction; the physical body—generally spoken of as the vehicle of action, but I submit that this is an error—the physical body can be deprived of all activity, it may be paralysed, fettered or asleep, yet it still exists by its own power of vitality. All its actions, as distinguished from organic movements, are prompted by impulses from the astral plane and body, hence the latter is the true vehicle of action, and no emotion or desire is complete until it has eventuated in action; love which does not act is a very poor thing; even its expression in words is better than nothing; but deeds, not words, are its true manifestation; and when it is transmuted on to the spiritual plane, it becomes the cosmic power

of the Christ, the will to help the world along the mighty course of its evolution, and the power to aid all pilgrim souls upon their several paths. So, again, the power of thought of the personality becomes that spiritual insight, the true sattva, which sees how to help wisely, and in the highest way. In the course of the great transmutation the lower and higher psychic powers develop, for both are necessary to perfection and for the helping of men. It is the fashion just now to deprecate the possession of the lower powers, on the part at least of those who do not possess them, and in truth they "stand in the way of the Path of Brahman" when prematurely gained ; but they are needed to reinforce the higher psychic powers of spiritual vitality, intuition and insight, and together with these become further transmuted to the cosmic vitality, power and wisdom of the Initiates, which can only be manifested in the lower worlds through a perfectly harmonised physical body in which the lower psychic powers are fully developed. It is the motive, and the motive alone, which makes the seeking and use of the lower powers good or bad.

How then is this tremendous transmutation of the personal man into the Pilgrim Self to be attempted? That is the Quest on which we all are started, the Path we strive to tread. Ramakrishna said, "It is all a matter of realisation." That is at least one way. In meditation put away the world, and all external things, and strive to realise yourself as the Pilgrim of Eternity within you, who has had many personalities in the past, and will have many more in the future. Realise that *you* are the *Pilgrim*, and neither your body, nor your emotions, nor your mind, but that these things are just your instruments by which you may become perfect, do good, and know truth. Realise that these three objects are the

triple purpose of existence, and that striving for all else is waste of time. Every moment in life is an opportunity for the cultivation of perfection, every duty your karma brings is a chance of doing good, every experience that comes is a lesson in reality. Accept your incarnation with all its limitations and circumstances, and strenuously make the best of it. Waste no force in vain regrets for the failures of the past, or the sins and ignorances for which you have to pay. Accept the lesson and don't do it again. Never fret about the future, or meet troubles half way ; nothing can come to you but the experiences which are required for your growth, determine to endure and turn them to good whatever they may be, and concentrate all your attention on the present moment ; what you become and do, and think from moment to moment, that will your future be. Seize the skirts of happy chance, be ever ready to adjust yourself to circumstances, be like a well-balanced vane harmonising with every wind of the without, but immutably fixed upon its base. Cling to no one, but study how to help every one in his own way, wisely ; so you become all things to all men. Persevere as one who evermore endures.

By identifying yourself with the Pilgrim more and more, you learn to stand aside from the personality, you reach that inner fortress whence the personal man is viewed with impartiality, and you can see and correct his follies, errors, and ignorances. Having so broken the bonds of the lower self and trained it as your instrument, you are free and unbiassed, and can turn its powers to the Great Service. You are no longer identified with it, you become indifferent to its point of view, the wider interests of the inner life are so absorbing that the little daily round you once were wrapped up in, with its



pleasures and pains, fades from your consciousness. The growing struggling souls around you become the fascinating study of your life, for you must understand them in order to help them. Having freed yourself from the chains of selfishness, you are able to be disinterested towards others, you can put yourself in their place, and think for them in ways in which those still bound cannot think for themselves. They feel instinctively that you wish them well, that you have suffered, and that you know, and they will pour out to you all their troubles and difficulties. The detached mind can very often see the cause of the one, and the way out of the other. You suggest, "Perhaps this is the reason—could you not do so and so?" "Oh," they say, "I never thought of that!" In such a case the helper can often give an idea which the other could not get for himself, and may easily solve a problem which will be a turning-point in the life ;—what greater service can there be than that?

By effecting the transmutation of the lower into the higher self through this process of self-identification with the Pilgrim of Eternity, this priceless power of active sympathy is gained ; but it has to be rigorously distinguished from that emotional sensibility which merely echoes the psychic states of others, which so often masquerades in its name. The latter is well illustrated by the story of the old lady who divided the world into dears, poor dears, and persons. It sheds floods of tears over the woes of its poor dears, but remains stonily indifferent to those of the persons whom it dislikes. It indulges in the luxury of grief, but has to retire to bed with shattered nerves when any real crisis comes, or when any disagreeable work has to be done. Mere living for others and making oneself the sport of their emotions and desires is not really helping them, it is simply pandering to their

selfishness and so increasing it, for passions grow by what they feed on. The true helper does not seek to gratify desire, but to increase self-control in others, in the interest of their higher selves; to aid them on the path of evolution, to bring them to the new birth. To do this, wisdom is required, not mere knowledge, and wisdom belongs to the detached mind; so we are brought back again to the same aim, identification with the Pilgrim Self, who sees impartially and acts disinterestedly. It is only by thus transmuting our own consciousness that we can become helpers of the world, and of all the people in it.

But we are not left comfortless in this aeonic struggle. The Great Helpers are ever on the watch for those who are willing, and by taking his courage in both hands and making the requisite efforts a man lights the lamp which can never be hidden, and to such a one help comes both from within and from without. All those who have made this venture of faith will tell you the same thing;—when they were ready, the Master was ready also. Begin and persevere with the great work, and sooner or later some one will come along who can tell you just what you want to know, or some power will develop which will enable you to find out for yourself just the truth you need. You have to take yourself in hand and put the bit into your own mouth, and in the process of doing your best, more power and knowledge will come to you, and you will go from strength to strength. But you must cut your cables and sail away into the blue ocean like the adventurers of old; there, beyond the sunset of the personality, lies the blessed island of the spirit, where no storms come, and eternal joy abides.

“He either fears his fate too much, or his desert is small,  
Who fears to put it to the touch, to win or lose it all.”

## SILENCE.

### A Meditation in Rhythmic Prose.

I listen to the Silence of Night, serene, ineffable ; tenderly its sweet hushes lie on the bosom of Time, like blossoms drifting on the stream of some gently-flowing river.

I hear the singing voice of Silence—how it vibrates far away, like the memory of a cadence or a song once sung in a happy dream ! It will not come !

I look into my soul, and in that mirror, lo, I *see* the Silence—pale of hue and luminous as roses are, when swaying all a-shimmer in the silvery radiance of moonshine, that creeps with tender shyness near the afterglow of Day's spent fire.

I touch the form of Silence with a wish to bless and hallow it ; with stately grace and measured flow it glides away—I fail to grasp it !

Not thoughts, not things, not symbols these, but essences of purest substance, whose nature, all-containing, is the Breath Omnipotent.

Night brings that mystic Darkness whose true heart is Light primordial—that Darkness, throbbing with the pulse of countless embryonic worlds, which marks duration in eternity—a rhythmic universe.

In this pure ecstasy of Silence, Earth bows her weary head, and, shrouded in her seven-times-folded veil of mystery, Night comes, resplendent in her majesty, bearing aloft those starry lamps, that guide man to the restful sanctuary of a quiet room.

O Goddess of holy hidden things ! I bow my head, I worship Thee, blessed Spouse of Day, Virgin Eternal, though a Spouse for evermore ! I hail the annunciation of a prayer !

ELEANOR M. HIESTAND-MOORE.

### STRAY NOTES.

It was, I think, Lord Kelvin who suggested that life might have been first brought to this earth from some other planet—*via* living germs carried by meteorites, if my recollection is right. In a somewhat different form the idea has been revived by Arrhenius, the famous physicist, and extended to cover the transmission of living germs from one solar system to another.

The idea seems almost grotesque—the dependence of the whole life of the world on the accident of its receiving at some time in its early history some living germs from another older world. But the difficulties of realising a beginning of life, a "spontaneous generation" from a mineral state, are enormous. So far as we can see, life alone can give birth to life, and, if this is a real "law" of nature, one must suppose that an impregnating germ of life came somehow through space and lodged itself on this earth.

Arrhenius, in reviving the theory of the passage of life from one world, and even one solar system, to another, bases its possibility on the known power of extreme cold to preserve low forms of life in a dormant condition. Vegetable spores will revive after long periods of freezing by liquid air, the life-activity being apparently suspended without the actual destruction of vitality. The extreme cold of space might serve as such a preserver, and Arrhenius sees nothing impossible in the preservation of germs for millions of years, during their passage from one system to another. Their method of travel is quite intelligible. If they are very small, the pressure of light will, as with comets' tails, be far greater than the pull of gravity, providing the sun is hot enough. Thus a solar system might be constantly driving out of its sphere numbers of living

germs, which had, somehow, escaped from their planets and of these a few would in time fall in with another system ready for the sowing, and so life be spread through world after world by actual bodily transport.

There is a certain fascination in the idea: the ether of space no longer the negation of all that we know on earth, but sown with latent life ready for germination when a soil is found. Of course, it only pushes the ultimate difficulty further back, but that in itself has many advantages. We need seek for no beginning of life. That may lie in the infinite past—no doubt does. On any other view we are met with some definite beginning of physical life on this earth at no very remote time in the past. If no living germ flew through space and lodged on our planet, then at some time "spontaneous generation", whatever that may mean, took place—and "spontaneous generation" is, to say the least of it, not a popular scientific idea.

But a germ-sewn space is not to be accepted without some better evidence than we have, and there is no difficulty in finding objections. Mons. Paul Becquerel in a recent paper at the Paris *Académie des Sciences* points out that the ultra-violet rays from radiant stars would have a germ-killing effect. He has exposed spores to extreme cold, and at the same time to ultra-violet light, and found that a few hours' exposure destroyed them, though the cold would by itself have preserved their latent vitality for a long period. Thus, he argues, interplanetary space would be sterilised by light. These experiments, however, hardly seem conclusive, as strong radiation such as he used might kill, while less intense might do no harm. If the hypothesis can be brought within the range of experiment, even to this small extent, we may look for some further development.

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Everyone knows the ease with which a body can be electrified. Rub a piece of indiarubber on paper, and it will pick up light scraps of material and even cause them to jump up to it. Scrub a piece of dry brown paper with a clothes-brush, and sparks several inches long can be

drawn from it by the finger-tip. But in such cases two different materials are in contact, and it has always been supposed that the materials had to be of different polarity—one electrically positive to the other. But a curious case of electrification was pointed out in a communication to the London *Nature* some time ago, in which electricity was generated by two pieces of the same material.

The writer found that two strips of celluloid rapidly pulled in opposite directions between the fingers gave charges of positive and negative electricity on the two inner surfaces. Experiment showed that with bent surfaces the concave was negatively and the convex positively charged. Naturally in pressing between the fingers the strips were bent slightly, and this accidental bending was sufficient to give the curious effect.

The chief interest in the experiment is, doubtless, its support of the modern theory of electrons. These exist in the two bodies much as a gas may exist in solution in a liquid or solid—like the gas in soda-water, for instance, which escapes on the release of the water, but has all the time been exerting its own gaseous pressure while dissolved. The convex surface of our celluloid strip gives the electrons a greater opportunity of escape than the opposite concave one, therefore there is a loss of these negative particles on the convex side and a gain on the concave, and the first becomes positively and the second negatively charged. No doubt many other materials would give the same effect, providing they are non-conductors and have a smooth surface, so that the experiment is one any person with an interest in curious phenomena can try.

G.

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In our first pages we have dealt with the inner purpose, the *soul*, as it were, of the I. T. League; in these closing paragraphs we may refer to its body, its outer form, and the very few items of news in connection with it, that may perhaps be of interest to our readers. Our organisation is of the loosest and most elastic, and we have tried to burden ourselves as little as possible with forms and rules, and to leave the members of

the League in different parts of the world as free as possible in their own business arrangements and in their work, so as to allow full scope for the natural play of those forces which go to the building up of a Society whose aim is to prepare the way for spiritual growth. For we believe that rigid and formal rules are a hindrance in the case of such a Society, however useful and necessary they may be in purely worldly organisations. In any Society, mutual trust and affection, and the sympathy that springs from devotion to a common ideal, are surely far more effective safeguards, and stronger incentives to united and earnest work, than any code of rules, however perfect it may be ; and this is far more the case in such a Society as ours. Our constitution and rules are therefore of the simplest, and we have tried to confine ourselves to such as are essential, if the League is to have any organic life at all ; and our central office is intended to be rather a meeting-ground, where, by correspondence or personal contact, the different Sections may come into closer touch with one another, than a controlling centre, in any sense of that term.

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We have at present only three Sections, the Indian, the British, and the European. In the Indian Section there are seven Branches, three in Calcutta, and one each in Bombay, Benares, Cawnpur, and Amritsar ; there are also some scattered members, and in Karachi there is a centre, which is likely in time to expand and grow stronger. We have no restrictions as to the number of members who may form a Branch, as our Branches are intended simply to draw the members closer together, and to give more facilities for united study. The British Section consists of only one Branch, in London, of about forty members, and a few unattached members in various places ; while in the European Section there are two Branches, one in Paris, and one in Rome. We have also a very few unattached members in Africa, America and New Zealand. The membership of the League is about three hundred. At present the work of our Branches is mainly confined to united study, prominence being given to the study of various Scriptures, and to that of the lives of saints and mystics.

At the end of January the Joint General Secretary went to Karachi at the invitation of the Karachi centre, the members of which, though only three in number, showed their earnestness by voluntarily taking upon themselves almost the whole of the responsibility for this long and costly journey. Several public lectures were delivered, and classes for study held twice a day during the sixteen days spent there. The centre is a promising one, and is likely to grow steadily though slowly; two new members joined during this visit. It is also gradually spreading its influence among the students, which is the most useful and important branch of the work in Karachi.

On the return journey, Lahore, Saharanpur, Bareilly, and Cawnpur were visited. There is only one member of the League in Lahore, but both there and in Saharanpur and Bareilly there are a few who are in sympathy with the position of the League, so in the course of time centres may possibly be formed in these places also. A lecture on Education was delivered in Bareilly, at the invitation of the Indian Club; except for this, the work in these three places was confined to informal conversational meetings. The Branch at Cawnpur is small, but is working steadily and earnestly. Three lectures were delivered there, and classes for study held daily with the members.

Both the General Secretary and Joint General Secretary are spending May and June in Kurseong, near Darjeeling. As some little interest in Theosophy has been shown, meetings for study are being held twice a week, and arrangements are being made for one or two public lectures.

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We have as yet no permanent home; but one of our Indian members is putting up a building for us on his own land in Benares, which we shall rent as soon as it is ready; this will be the Headquarters both of the League and of the Indian Section. It is in a pleasant position, being a little back from the road, and almost surrounded by fields and trees. On the other side of the road, in a large compound, is a quiet little mission church, and our next-door neighbours on both sides are Hindu temples. One is a large temple of modern date;



the other a small and very old one, sacred to Siva, and situated at the top of a wooded mound. So we shall be in a very quiet peaceful spot, surrounded by influences that ought to be of the best and most harmonious, and typical of the deeper sympathy of the soul, which underlies all intellectual and doctrinal differences. May these influences enter into the hearts of our workers, that harmony and peace may grow strong within them, and radiate out to the League as a whole ! Thus only can we hope that it will survive the struggles of infancy and grow into a strong and healthy youth.

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“ And, even should misfortunes come,  
 I, here wha sit, hae met wi’ some,  
 An’s thankfu’ for them yet.  
 They gie the wit of age to youth ;  
 They let us ken’ oursel’ ;  
 They mak’ us see the naked truth,  
 The real guid and ill.  
 I ho’ losses, and crosses,  
 Be lessons right severe,  
 There’s wit there, ye’ll get there,  
 Ye’ll find nae other where. ”

BURNS

#### TO OUR SUBSCRIBERS.

Our sincere apologies are due to our subscribers for the delay in the appearance of our first issue. This has been due mainly to the fact that we and the press that is doing our work were strangers to each other, and hence various unexpected difficulties arose. But we hope that these have now been removed, and that in future everything will work smoothly. As the issue is already so late, we have thought it best to hold over the article on “The World-Sacrifice,” which was to have appeared this time. It will be included in our next number, which we hope to bring out in September or October.

LILIAN EDGER,

*Joint Editor.*



# THE PILGRIM.

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## BHAKTI IN HINDUISM.

In the present series of articles it is proposed to study the subject of Bhakti—a subject which has always appealed to the better mind of the Hindu race, and which is destined to rise to vastly greater importance than is the case at present, as future generations possessing deeper religious instincts are born. The aim of these articles is different from, and in fact wider than that of the numerous treatises, both English and vernacular, that have been written upon the subject. Most of them have restricted their scope to a treatment, more or less exclusive, of *prema-bhakti*, love-bhakti, and, with that purpose in view, have put together many beautiful details, and said many beautiful things—a work which has not been without its value. But they have either lightly touched upon, or omitted altogether, those preparatory stages which form a most important part of bhakti, and are essential to a right understanding of it. In short, to the writer's knowledge, there does not exist a single book which has studied the

anatomy of bhakti in a truly scientific spirit. A work which studies all the varied manifestations of bhakti, and seeks to present a connected and systematic—an organic—view of it cannot fail to be of incalculable use. The literature of bhakti that can properly be termed classical and authoritative is a voluminous pile, containing richest treasures of magnificent promise, which are lying scattered in wild profusion through the whole body of Sanskrit literature—the Upanishats, the Purāṇas, the Itihāsas. The *Bhāgavatam* is unquestionably the epic of bhakti, which will ever remain an imperishable monument of its greatness, as long as Hinduism endures. But the method which has been consistently pursued in developing the great body of Paurāṇic literature is, as is well known, that of question and answer ; from which have arisen the redundancy, the deficiency, the want of order, of coherence, of co-ordination, and, in short, the too evident lack of scientific treatment, which characterise these unsurpassed creations of art. To bring these rich and promising materials together, to rough-hew and polish them into orderly shape, to arrange, methodise, harmonise, co-ordinate them, and out of the whole pile to create an organic structure of bhakti—this is the need of the moment. No writer could address himself to a nobler theme, or one which has a more far-reaching scope. The difficulties in the way of the present writer are formidable ; he has not had access to the whole body of the Mahā-and Upapurāṇas, a considerable part of which, comprising some of the most valuable works, still exists only in manuscript form, hidden perhaps in some mouldering chest beyond the reach of the general public. Nor can he shake off from himself the painful conviction that his humble abilities are by no means equal to the onerous responsibilities of the task ; but he has the supreme consolation that his highest aspiration throughout has been to walk reverentially in the footsteps of the

great Masters of the past, who combine the intellect of a giant with the illumination of the Seer ; to interpret, expand, elucidate their teachings ; to search for and bring to light the neglected treasures of knowledge that lie buried in them. It has been found impossible to avoid personal observations in places where, in the interests of the subject, they are called for ; but these the writer flatters himself are invariably such as follow directly and unequivocally from the ancient teachings, or are in harmony with them.

### I. THE THREE PATHS.

"Wishing to ordain the good of mankind I have spoken of three Yogas (paths of union)—Jñāna, Karma, and Bhakti, save which there is not anywhere any other means (of salvation). Of these, Jñāna Yoga is for those who have renounced Karma, having detached themselves from the fruits thereof. But Karma Yoga is for those who are bound by desire, and whose mind is (still) undetached from Karma. And Bhakti Yoga brings fruition to that person who, (led) by good fortune, puts faith in words relating to Me, and who is neither detached from nor excessively attached to Karma." (*Bhāgavatam*, XI, 20.)

"Three paths have been spoken of by Me, O Lord of the mountain, for securing *moksha*. (They are) Karma Yoga, Jñāna Yoga, and Bhakti Yoga, O Thou best of beings." (*Devī Bhāgavatam*, VII, 37.)

"I have in the past spoken of three paths which are instrumental in obtaining *moksha*, viz. Karma Yoga, Jñāna Yoga, and Bhakti Yoga which endures for ever." (*Adhyātmā Rāmāyaṇam*, Sarga VII, Uttara Khanda.)

These three extracts, taken from three different works forming part of the great body of our religious literature, proclaim with a remarkable unanimity and in almost identical words the existence, from an immemorial past, of three paths leading to *moksha*. A moment's examination of the contents of these extracts, when the necessary context has been supplied, will convince the Hindu, for whom these pages are chiefly written, that the claims to an immeasurable antiquity, which have just been asserted on behalf of the paths, are not indeed fanciful fictions, the product of a fertile oriental imagination. Those claims rest upon a line of reasoning which, it may be admitted at once, will scarcely rouse the sympathies or appeal to the conviction of the

non-Hindu reader. They rest primarily upon the facts of ancient Indian chronology, which is so daring in scope, and displays such audacious prodigality in the manipulation of arithmetical figures, that it may well provoke a sceptical smile from the student of the modern comparative method, which confines its chronology to the niggardly figure of four digits, except of course in the case of geology, astronomy, and other kindred sciences. But the general advance of the human race, tending to the dissipation of national antipathies, the discovery now in progress of archæological and other remains, demonstrating the existence of prehistoric civilisations, and, above all, the progress of a belief among hitherto sceptical nations in the existence, in the despised and neglected East, of an occult science which is cosmic in scope, and which employs methods of investigation and research, wherefrom the chances of error and miscalculation are all but wholly eliminated—all this is destined to furnish an irresistible line of argument, which will vindicate the claims of the Eastern chronology, and prove to the world that, even though it soars in its majestic eagle's flight past Manvantaras and Kalpas into the dizzy and awe-inspiring heights of Mahâkalpas, stringing universes upon them as though they were the beads of a rosary, yet it rests upon an impregnable scientific basis.

The first extract, which is taken from Lord Shri Krishna's immortal discourse in answer to the appeal of His kinsman Uddhava for enlightenment, furnishes indubitable evidence that a knowledge of the three paths existed five thousand years ago on this soil; for, according to a statement echoed in common by the Purânas, the abandonment of His mortal body by Lord Shri Krishna was followed by, or rather synchronous with the advent of the present Kaliyuga, of which the first five thousand years ended and the second commenced a few years ago.

The third extract takes us back, right across the long expanse of the Dvapara Yuga, into the midst of the Treta, wherein its scene is laid. It is part of an exquisitely beautiful and illuminative discourse on Bhakti by Shri Ramchandra, spoken before His saintly mother Kausalyâ. It furnishes unequivocal proof that a knowledge of the doctrine of the three paths existed more than eight hundred and sixty-four thousand years ago, which is the exact measure of the duration of the Dvapara Yuga.

The evidence which the second extract furnishes as to the antiquity of the three paths is of a startling character. The *Devi Bhâgavatam* puts it into the mouth of the Devi Herself, the supreme Mother of the universe, Umâ, the consort of Shiva. As usual, it is a fragment of a fairly long and instructive discourse on Bhakti, which the Devi speaks to her father, the great Ruler and presiding Intelligence of the Himâlayas. The birth of the Devi as the daughter of Himâlaya and her subsequent marriage with Shiva are events of cosmic history, which happened in a comparatively early part of the present Kalpa. A Kalpa in ancient Indian chronology measures a duration of billions upon trillions of human years.

The above constitutes for all practical purposes a strong and sufficiently reliable body of evidence, from which we may with perfect reason infer both the historical character and the immeasurable antiquity of the three paths. Even independently of any such testimony, interesting and valuable as it is, an intelligent grasp of the theory of creation will convince one that, Kalpa after Kalpa, in endless and unvarying succession, the paths come into existence at the dawn of creation, and afford rallying centres round which gather the heavenward aspirations of the elect of the human race. But there is another line of reasoning, although avowedly a metaphysical one, which is calculated to lend a

strong and, especially to those who acknowledge the claims of metaphysics as a profound science, conclusive corroboration to the above view. The three paths of evolution are, as we shall presently see, the correspondences in the world of phenomena of the three fundamental aspects of Self. In the domain of evolution, therefore, they are mutually correlated to, and indissolubly linked with each other. Whence it follows that, if Self with its three aspects or parts is eternal and immutable, so must be the three paths.

The proposition that the three paths have behind them an immeasurable antiquity, nay, that, having their roots in and deriving their sanction from the three fundamental aspects of Self, they are eternal and immutable, is a most important one. It stimulates the imagination and supplies a powerful corrective to the tendency of the human mind to belittle and despise them as human inventions, and, setting them one against another, to vulgarise their conception, ignore their kinship, and degrade their pure and lofty ideal. The mind dwells with delight and reverence on the thought that they have thousands of Kalpas of imperishable associations, which have invested them with an everlasting halo of sanctity ; that their beneficent function in human life is to redeem chaos into an ordered cosmos, to furnish a pilot to the benighted soul as she rides the stormy deep of life, to liberate, stimulate, re-invigorate, and co-ordinate into harmony the higher spiritual energy which later brings *moksha* within reach ; and that they have since the birth of time carried, and are destined, in the infinitude of æons that will succeed, to carry vast armies of *jīvas* into the glory and freedom of immortality. Thoughts such as these exercise an educative and elevating influence on the mind ; broadening its horizon, strengthening its grasp, and clearing away in one grand sweep of noble emotion the accumulated rust and accretions that have grown round it during many lives. The

antiquity of the paths, therefore, is far from being a mere question of academic interest.

Important as the question of the antiquity of the three paths undoubtedly is, the intrinsic importance and also the interest of the question immediately connected with them are greater still. What are the three paths?—is a question of which the interest and intrinsic importance will always remain fresh and perennial, by reason of the fact that all humanity without exception is destined in the fulness of time to tread them, and that from the birth of time they have been, and to the end of time will continue to be the eternal and immutable highways to liberation. Especially will the question be articulated with great fervour, and with an evident sense of want in the soul, by the person who has just passed through an awakening, who has obtained a glimpse of his transcendent goal, and who instinctively and wistfully looks for the means which will bring him within reach of it, but who is without knowledge, without experience, and without the friendly counsel of a guide to direct his first footsteps in the wilderness of the new life opening before him. The number of such aspirants after spiritual knowledge may not be a negligible quantity. Although therefore to such persons an account of the three paths, treating fully of their purpose and meaning, of their salient characteristics and distinguishing features, together with their mutual relationship, may be very useful, it is not within the scope of the present treatise to undertake a thing of that kind. We shall herein make a tolerably full and detailed study of one of the three paths, *viz.* bhakti, and notice the other two in outline.

The extract which has been quoted above from the *Bhāgavatam* is remarkable on account of the illuminative hints it contains as regards the question under discussion. It will be noticed on a cursory glance at it that the *Bhāgavatam* (in strict truth, Lord Shri Krishna Himself) divides



humanity into three broad classes corresponding to the three paths to liberation. But before we proceed with this important and interesting subject, it is necessary to dwell for a moment on another matter, which has an unquestioned priority of claim, by reason of the fact that it has the privilege of being the first authoritative pronouncement which fell from the hallowed lips of the Lord. In the first couplet of the passage quoted above the Lord says that there are three distinctive paths leading to salvation, and that none other is to be found anywhere in this wide universe. This is a significant statement, whose interest is not merely academic; but, coming from the lips of one who is the Ruler of the universe, it possesses overwhelming practical importance. It means that human effort to pass beyond the limits of material existence into the freedom and glory of spiritual life is divisible into three distinctive types, *viz.*, Jñāna, Bhakti, and Karma; that this trinity effectually embraces within itself all the possible fields of human evolution; that there cannot therefore exist any other primary and fundamental channel thereof. The statement in question does not deny that there may exist half-a-dozen other so-called paths of evolution, but these must of necessity be secondary and composite types. It is not necessary to pursue this interesting subject here further than to say that we shall resume it on a more suitable occasion, when we study another important question connected with the trinity of paths.

Returning to the subject we left off a few lines above, we have seen that the *Bhāgavatam* divides humanity—or rather, that extremely fragmentary part of it which has developed a sufficiently stable and vivid consciousness of the transcendently grand and vast spiritual future that spreads in unending vistas before it, and to which *moksha* appeals with the force of a question of serious practical import—into

three broad classes on the basis, or *fundamentum divisionis*, as logic calls it, of desire or attachment to life. This is one of those divisions which possess a permanent value, because they possess a permanent applicability. From the standpoint of liberation, there cannot possibly be another classification of humanity, which is at once so comprehensive and so effective. The beauty and effectiveness of it at once become evident when we consider that while, judged by the canons of logic, it is a perfectly valid and sound classification, it also furnishes in a condensed form both the qualifications for the three paths leading to *moksha*, and the fundamental lines of cleavage that exist between them. For each of these classes has clearly defined affinities for one of the three paths, which it is fitted to tread by the stage of evolution it has reached.

Taking, then, desire or attachment to the objects of life as the principle of classification, we have at the lower end of the scale the class of men, consisting, as may readily be imagined, of the large majority of mankind, who are dominated by *Kâma*, men of desire, who are frankly and eagerly attached to life and its varied pursuits, who still feel attracted to the pleasure-side, without being decisively repelled by the pain-side, of its many-hued experiences. These are obviously the lowest of the three classes of men who are qualified by their mental and moral development to tread the paths leading to *moksha*; and these it is who have a natural, we might almost say a predestined, affinity for Karma Yoga. Before we pass on to the second class of men, however, it is necessary to guard against a possible misconception which may naturally arise in connection with this first class. The men of *Kâma* form a wide class, consisting of several sub-classes. It includes, for example, the class of men who are on the downward arc, the *Pravritti Marga*, of

Kâma, in whom gratification measures life, whom the stimulus of personal gratification or aggrandisement awakens up into vivid self-consciousness, whom the absence of stimulus throws into a state of semi-conscious, listless apathy. Of these some scout the idea of *moksha* as a relic of some silly and unintelligible jargon. Others are frankly and deliberately indifferent to it. They all live almost entirely in the senses, whose dense and heavy sensations, coursing through a gross material body, give them the measure of reality, to which they cling with infantine helplessness; while, as for spiritual life, the very idea of it crosses their mental horizon like a dim but menacing meteor, vague, ominous, repellent, full of an unknown terror.

But there is another class of men, less numerous by far than the class just described, who are, so to say, on the upward arc, the *Nivritti Marga*, of Kâma. In these men Kâma has just relaxed its obsessing hold. In the intervals of lucid vision which follow the frenzy of Kâmic gratification, they can just form an intellectual conception, if not of liberation and its exalted freedom and bliss, at any rate of the pain by re-action which gratification brings in its train, of the irresistible power it exercises to bind and enslave. An intellectual idea of the evil of gratification, which is a future contingency, has no chance of an equal fight against the pleasure of gratification which is a present and assured certainty. But it is there; some day it will pass from the shallow layers of the intellect, on which it floats, down to the deeper strata of conviction. This is the class of men, not the class who are obsessed by Kâma, whom Shri Krishna has in mind when He says that those who are attached to the fruit of Karma are just entitled to practise the Yoga of Karma. An intellectual conviction that the fruit

of Karma is evil, an intellectual separation of self from the fruit of Karma, constitutes the qualification which wins the privilege to practise the discipline of Karma Yoga. Where this intellectual conviction has not yet crossed the mind, Karma Yoga is either a delusion or a sham, either knavery or self-deception.

Above these in order of mental development is the second class of *jīvas*, who, whilst having certain points of contact with the first class, stand differentiated from them in others. They, in common with the first class of *jīvas*, are still attached to Karma, they have not developed that delicate sense which discerns in the fruits of Karma links in that invisible but irresistible chain, which binds, and by binding inflicts pain ; but, on the other hand, the motive that urges to Karma has lost in them that rampant and headlong frenzy which distinguishes the man of Kâma. Karma no longer inebriates them, although as a matter of fact they are still within the zone of its attractions. They have not yet seen through the glamour of life's attractions, but for them these have lost once for all their siren's power of fascination. In souls of this type the pulse of Kâma beats indeed, but beats low and faint with intervals of a delicious calm, having lost the wanton gusto and headlong frenzy which characterised its earlier and more impetuous manifestations. This is just the class of *jīvas* who are fitted by their mental and moral characteristics to practise Bhakti Yoga, provided they already possess its indispensable qualification, *viz.*, faith in all that relates to the Lord.

The practice of Jnâna Yoga requires an altogether different order of qualifications, which are associated with an unusually lofty stage of mental and moral development. The third class of *jīvas*, who are supposed to possess these qualifications, must of necessity constitute a small

and select class by themselves, towering high above the other two classes. These are the souls who have turned their faces away from life's attractions, who have lost all relish for pleasures, which are shadowed by evil, and who are therefore distinguished from their fellow-men by their calm and self-centred attitude of *vairâgya* for all things worldly. This class is recruited from amongst the ranks of those *jivas*, who are no longer the dupes of Kâma, who have effectually controlled and killed out the appetite for the fruits of Karma, which are in their view the perpetual and prolific womb of pain, and who, not desiring the fruits, have renounced Karma, which is the parent of those fruits.

A PAURANIC STUDENT.

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### BEAUTY.

Pray not that I may fall into the snare  
 Of beauty prisoned in some passing form ;  
 For, while it holds me thrall, thoughts of decay  
 Cast creeping shadows on my prison wall.  
 But rather pray that in my soul may pass  
 The essence of all beauty, and I lose  
 Myself for ever in its rosy light,  
 And fragrance that intoxicates the soul,  
 For endless æons- freed from self and sin.

U. S.

## THE WORLD-SACRIFICE.

“Tangle on tangle is the path of the intellect, yet for those who know, nothing exists but God.” (From Sa’adi’s *Rose-garden*).

Similarly, as long as we live in the world of the intellect, so long are we enmeshed in the tangle of many varied and apparently conflicting laws, but when we come to the threshold of that world, wherein God reigns supreme we find there is but one law, the Law of Sacrifice. And the laws prevailing in the world of the intellect, if we could but see it, are only variants of this one law. But to trace it out, and show how it is the basis of every law, would need the vision of the seer to see, and the power of the artist to reveal to others. All we can hope to do is to try to discern, dimly, and faintly, how this great law is working around us, and study a few of the pictures shown to us in one or two of the great religions of the world, which illustrate its working in the past and the present, and the consummation to which it is leading us in the future.

For sacrifice is the beginning, the middle, and the end of evolution ; it is the very life and soul of the universe ; it is the genial warmth of the sun’s rays, as they fall on the seed-sown field and awaken the slumbering life ; it is the gentle cooing of the mother-bird, as she sits on her nestling brood ; it is the tender touch of the nurse, as she bends over the bedside of the sufferer ; it is the answer of God to the soul that rises towards Him in prayer ; ay, and it is also the bitter cold and the cruel tempest, it is the cry of the bird when her little ones are stolen from the nest, it is the scythe of death, and the

sharp sword of pain which drives the soul to see the hollowness of all outer experiences, and to seek in communion with God the peace which nothing can break.

In the Hindu Scriptures we read of a time when, at the beginning of a new cycle, there was only the material remaining from the past cycle, inert, lifeless, one mass of resistant energy, apparently incapable of response. In this the creative Logos, Brahmâ, undertook to awaken the life, an apparently hopeless task ; and he is pictured sitting in a lotus-flower, meditating, for a long year of the Gods. Similarly, in the Scripture of the West, the earth was "without form and void ; and darkness was upon the face of the deep" ; there was nought save chaos, and over that the creative spirit of God had to brood. But void and chaotic, inert and lifeless as it appeared, the energy was latent within ; there is One who, when all is withdrawn into *pralaya*, is never fully withdrawn, for it is into Him that all is inbreathed ; One who remains throughout all the ages, and who, though apparently lost in the deepest *samâdhi*, is yet ever-present. He is the great World-Sacrifice, whose life is given for all eternity ; it is His life, the life of the Great God, of Mahâdeva, that is present in the very inertness, the resistant energy itself ; so it is in this, which at first sight seems to make any response impossible, that the very possibility of life resides. It is the resistant energy of Mahâdeva which supplies the other pole to the creative energy of Brahmâ, and when the latter also gives his life, not for eternity, but for the whole of the cycle, then it is that from the union and the interaction of these two the whole universe breaks forth into manifestation. Throughout the cycle the energy of Brahmâ works beneath the surface ; not his the world of form, his is but the energy that builds the atoms, unseen, unrecognised, unworshipped save in silence by those who

know, yet ever there, the foundation on which the world of forms is built. This is the sacrifice of Brahmâ, and it makes possible the dual manifestation of the Great God, Mahâdeva, as Vishnu the preserver, the energy of love that builds the forms and binds them together into more and more complex structures, and as Shiva the destroyer, the regenerator, also the energy of love in another form, he who breaks the form, when the life within, which is his own very self, needs a higher and more responsive form in which to manifest.

This cosmic process is frequently symbolised by the cross, the most appropriate of all geometrical forms to symbolise manifestation. For the line, when at rest, (using the word as defined by Euclid), belongs to the unmanifest, it exists only in the abstract, and cannot be comprehended, can indeed hardly be conceived, by the limited human mind. But let the line be thought of as moving within time, and we have an idea which is at once translatable into concrete form ; we have, as it were, brought the unmanifest into manifestation, and just as the edge of the limited surface thus produced gives us an intelligible, though still incomprehensible, symbol of the line, so does the manifested universe enable us to sense, dimly and faintly indeed, the unmanifest. The simplest form of motion is at right angles to the direction of the line, and this is aptly represented by the simple cross with four equal arms. This, then, is the general symbol of manifestation, varied as to details in order to symbolise special aspects of manifestation. Or we may think of it as the symbol of generation ; the latent energy, symbolised by the vertical line, acted on by the active energy of motion, symbolised by the horizontal line, gives birth to the dual manifested God ; and He, who, in spite of His dual manifestation, is still One, unfolds Himself as the



manifested universe. The Self, the One, crucifies Himself in order that by His manifesting, many beings, many forms, may come into existence ; or, to put it from another point of view, the life sacrifices itself in order to vivify the form. This is the first great crucifixion of the World-Sacrifice, voluntary and full of the joy of love, yet containing in itself the promise of pain. For by limitation the life falls into blindness and ignorance, it loses its consciousness of itself ; and ignorance, the failure to understand and grasp the reality, is the root of pain and of death. Hence the cross is a dual symbol ; on the one hand, vivification, manifestation, life ; on the other, limitation, darkness, pain, and death ; but the two aspects always linked together by loving sacrifice, the yielding up of life by one that another may live.

A little later in manifestation we find another picture illustrating the great World-Sacrifice from a somewhat different point of view. Differentiation has proceeded, and the two great hosts of opposing forces, the Suras and Asuras, are at work. They are the type of all the pairs of opposites, representing respectively the energies of preservation and destruction, of harmony and resistance, and thus corresponding with Vishnu and Shiva. As they work together, churning the great ocean of Prakriti, now instinct with the life of Brahmâ, the elements and the great archetypes of substance and of form appear ; in some the element of harmony predominates, in others that of resistance ; until at length there comes forth an overwhelming torrent of poison, threatening to destroy everything and render of no avail all the work of creation that has been done. None can withstand its fury, everywhere is consternation, until Shiva steps forward and drinks it all at one draught. No other could have done this, no other could have saved the universe at this crisis. True is it that Shiva

and Vishnu are co-equal, none dare to say that one is greater than the other, for each alike is love made manifest ; but in Shiva it is the destructive aspect of love, in Vishnu the preservative. Vishnu truly, could have destroyed, could have neutralised, the torrent of poison, for any form of energy is neutralised by its opposite ; but the poison was needed in the universe, it was the type of all the energies of resistance and destruction, and without these, how could there be ought of evolution ? An energy can be restrained, controlled, and utilised, only by one who has conquered it, and, transmuting it into its purest essence, has built it into his own being ; Shiva alone had thus conquered the energy of resistance, and so, though he drank the whole torrent, it left no trace upon him save that his throat was discoloured, whereas, though Vishnu only stood by, his whole body became of a deep blue. And so Shiva, giving himself as the World-Sacrifice, remains throughout the cycle, holding within himself all the disruptive forces that would otherwise shatter the universe, and letting them escape only in such a degree and at such times as is needed for evolution.

Yet another picture from the same great religion, illustrating a very similar aspect of the World-Sacrifice. Here it is no longer Shiva himself, it is his Shakti, his spouse, Durgâ, the beautiful, in one of her most mysterious forms. To a casual observer, who sees but the outside, the picture is perhaps not attractive ; but its inner sense is as beautiful to the one who understands as the somewhat similar picture of the Christ dying on the cross. Durgâ has cut off her own head, and from the wound three streams of blood flow out. Of these, two go forth and spread in all directions, carrying the divine life throughout the universe, but the third, and herein lies the mystery, flows back into the mouth of the severed head. The first

two streams are easy to understand, they remind us of the "lamb, slain from the foundation of the world," but the meaning of the third is not so apparent, and yet it contains the true secret of self-sacrifice. Not all of the divine life is allowed to flow out into manifestation ; were it so, the balance would be lost, there would be no power of control, no guidance, the conserving energy would be dissipated ; the universe would rush headlong into the tumult of manifested life, and there would be none to draw back the life when the time of the inbreathing comes. Hence it is said in the *Bhagavadgîtâ*. "Having emanated this whole universe from a portion of myself, I still remain." This is one reason why the third stream of divine life flows back to its source, when the remainder is given that the universe may come into being.

Or we may look at it from another point of view. We are all familiar with the three *gunas* or energies, *sattva*, *rajas*, and *tamas*, the interaction of which makes up the whole activity of manifestation. Of these, *sattva* and *rajas* are pre-eminently the forces that belong to the manifested life ; *rajas* gives activity, the energy of motion, *sattva* gives balance, harmonises the motion, and makes it rhythmic ; these, then, are the two streams which flow outwards, and, as it were, feed the universe ; they cause birth and life. But another element is needed also, the conserving force, the energy of resistance, *tamas*, inertia. It is a dual force ; it makes the energy of life possible, for how could there be motion without inertia ? And up to a certain point it holds the form together, and prevents it from being dissipated by the energy of the life ; but, when carried beyond that point, itself breaks the form by the conflict it sets up, and drives the life to seek expression in another form. Just so does soft iron resist destruction by yielding to the blow, while steel, through

its greater resistance to the blow, is rent in twain. The third stream, then, may be regarded as the *tâmasic* energy, which Durgâ holds within herself, and uses to control and keep within its due bounds the energy of manifestation. She, residing within the heart of every being, holds its form together, so long as it is needed, by this energy of inertia; when the form is done with, she transmutes the inertia into the energy of death, and frees the life by the destruction of the form. Truly are the conservative and destructive forces one in essence, and wonderfully is the balance and harmony of the opposing forces maintained!

Turning from these great cosmic pictures, and studying the facts of human evolution, we find the same great law of sacrifice prevailing there, but its form is changed. The cosmic sacrifice has so far shown us the life of the One yielded up that the many might be manifested; we shall now see in the human sacrifice how the many may be gathered together into the One. The greatest of all has given Himself that all these lower, more limited beings may share the joy of self-expression; now it is demanded that they shall yield their life in order that He may shine forth more gloriously; and yet, just as He, though giving Himself, has not lost Himself, for He lives in the many, He *is* they; so the lower, in yielding, does not lose itself, but rather finds itself in the higher; or, to express it more accurately, learns that what it thought to be itself is not so, and that itself really is that to which it seems to yield itself.

But this recognition belongs to a later stage; we must first see the working of the law in the earlier stages. It begins long before humanity is reached, in the eruption of the volcano, in the rending of the rocks by the earthquake, in the fall of the tree under the woodcutter's axe, in

the slaying of its prey by the tiger ; in all these acts of destruction the law of sacrifice is at work, and always in a similar way. So long as the life is imprisoned in any form, that form seems to be itself, it identifies itself with it, and hence necessarily clings to it. A distinction is sometimes drawn between the lower kingdoms and the human in this respect, but there does not seem to be sufficient reason for it. If it be urged that the life in the lower forms is not conscious of this identification, it may be answered that the savage also is not conscious of it, and indeed, that if any such consciousness arises, it is the sign that the life is ceasing to identify itself with the form. When, therefore, a stronger force destroys the form, it appears to the life that it is itself being destroyed, and it necessarily suffers and resists. But it finds afterwards that it is not so, that *it* continues to be, though the form is gone, and that it is more free, less limited than it was. There was pain in the destruction, but out of the pain comes greater joy, for the life has thereby risen a step higher. Thus ever does Shiva work, causing pain only to increase the joy, destroying only to uplift ; therefore is it that he is not only the destroyer, but also the regenerator.

Little by little two great lessons are enforced by this process, the first that the life is not dependent on the form for its existence, the second that the lower must be yielded up for the sake of the higher. The second lesson has two aspects, which are inseparably interlinked, for in every act of destruction the individual, voluntarily or otherwise, sacrifices its form for the sake of its own higher evolution, and at the same time the material of the form is utilised for the service of another individual. This also prepares the way for the understanding of the beauty of service, which is the other side of sacrifice. We

cannot say how far there is in the lower kingdoms any conscious response to the working of the law, but in many forms of animal life there are numerous instances where one animal has voluntarily sacrificed itself for the sake of another, and there seems no reason why there should not be at least the first foreshadowing of *willingness* when the forest tree allows its life to be slowly drained away by the parasite which twines itself around its trunk. In the case of the lower kingdoms we say it is only instinct ; if we see similar cases amongst men, we call it heroic self-sacrifice ; but instinct and self-sacrifice alike are the response and obedience to the will of the great god Shiva.

In man the working of the law of sacrifice becomes far more complex, and we find an aspect of it of which we at least can see no trace in the lower forms of life. Separateness, many-ness, reaches its climax in man ; in the lower kingdoms the individuals are divided against one another, there is conflict between individual and individual, but, so far as we can see, the individual is not divided against itself. But, in the case of man, the conflict between individuals is far more intense than before, partly because the intelligence is fully awakened, and its special characteristic is individuality, partly because with the greater intelligence life has become more complex, and the objects of desire have been almost indefinitely multiplied ; and in addition to this, a sharp conflict has arisen within the man himself, which becomes sharper and sharper as he progresses. For he is beginning to show forth many sides of the divine life, and these all have to be adjusted to one another. *Intrinsically* they are harmonious, and the perfection of man lies in the finding of the harmony amongst them. But, in the course of his search, unconscious at first, but afterwards conscious, he places them in many varying relations, many of which

are discordant. The secret of their harmonising, however, lies in the great principle that anything which tends to emphasise the separateness must be subordinated to that which tends to greater unity, and after long periods of evolution he begins to glimpse this truth, though at first he sees but a distorted form of it, and recognises it only as a subordinating of the less permanent to the more permanent.

Then for the first time he is able to work consciously for progress. Up to this point he has been led, or, if need be, driven along the path of evolution, pain inflicted on him from without has been his teacher, and he has, times without number, been compelled to sacrifice the lower for the sake of the higher. He has not even known that the one was lower and the other higher ; it seemed to him only that he had to surrender what he desired for something which he did not desire. But now this knowledge dawns upon him, and he begins, feebly and intermittently at first, but with ever increasing power and persistence, voluntarily to resign the lower, to accept pain willingly, nay, even to inflict it on himself, in order that he may attain the higher. In the early stages of evolution the Self crucified itself that the many selves might feel the joy of being ; now each of the many selves is beginning to learn to crucify itself, that the one Self may be unbound from the cross, and shine forth in all its glory. Sacrifice, to be true sacrifice, must be voluntary ; this is why, when the Christ was crucified it is recorded that He gave up the ghost of His own will. It must ever be so.

Man, then, begins voluntarily to sacrifice the lower for the higher, the less permanent for the more permanent. He will restrain his appetite, will refrain from the lower forms of sensuous indulgence, in order to avoid

subsequent suffering to the body ; will restrain his passions and lower desires, to avoid the pain which otherwise arises in the mind and the emotions ; will check the tendency to attach himself to worldly pleasures, for the sake of enjoying heaven after death. It is a great step forward, and a necessary phase through which he must pass, but he has not as yet touched the heart of the matter. He is, indeed, only crucifying a lower form of the separated self for the sake of a higher form of the same separated self ; and further, he is even accentuating the separateness by building up subtler and therefore more permanent forms. This is to some extent counteracted by another process in his evolution. By experience and pain he learns that he cannot himself prosper and be happy, if he is regardless of the well-being of others, and so he learns to act unselfishly and show consideration for those round him. But he is still working for himself, it is his own interest he is serving. Even his love, at this stage, has a very strong element of separateness in it. It is because they are "mine" that he loves his relatives and friends ; there is a narrowness and exclusiveness in his love, which in its turn accentuates the separateness. As he conquers his vices and builds up his virtues, it is still the "I" as distinguished from others, that occupies the central position in his horizon. So, though he is rising from the lower to the higher, though the world calls him a virtuous and self-sacrificing man, yet he has in reality not yet touched the true spirit of sacrifice, he knows not what sacrifice is. He has crucified the personality for the sake of the individuality ; but that very individuality is binding him far more rigidly than the personality did, just because it is so much purer and subtler ; its chains are the stronger because they are invisible. His very virtues are a



bondage and source of separateness to him, even more dangerous in some ways than his vices ; verily, as the *Bhagavadgītā* says, "*sattva* binds by its stainlessness." The Self is within, it is struggling to shine through him, but its pure and tender light is as much obscured by the garish glare of the virtuous individuality as by the dense clouds of the unpurified personality.

Here it is that the need again arises for the great World-Sacrifice. None can save him from this greatest and subtlest of all dangers except the Lord Himself. So He again comes forth to save the world, but no longer in His form of Shiva. It is not now the *tāmasic* or *rājasic* energy that needs adjusting, it is the *sāttvic*, and it is in the form of Vishnu that the Lord has conquered and transmuted *sattva*, and made it His own. So the *avatāra* of Vishnu appears, and shows forth the beauty of an all-embracing love. He shows the virtues that man has so painfully built up, but without the touch of separateness which has vitiated them in man. The majority may fail to recognise Him, but the few who are ready will respond to Him, and gather round Him ; and, as the energy of the sun awakens the life in the seed, so will the energy of the Christ manifested in the *avatāra* awaken the consciousness of the Christ that is within each one. To those in whom this consciousness awakes, the knowledge will gradually be borne in that through all these æons of evolution they have been daily crucifying the Christ. For His crucifixion is not a historical event that happened two thousand years ago in Palestine ; that may have happened, or it may not, just as all the other similar events recorded in so many religions may be historically true or not ; this matters little. The real crucifixion of the Christ has been going on since manifestation began, since the Self veiled itself

in matter, and began its long evolutionary journey ; since then has the Christ, bound on the cross of separateness, been suffering the pain of limitation, crucified between the "two thieves" of the personality and the individuality.

Yet He has been from the beginning redeeming the world. It is because He has been in the heart of all beings that they have been able to answer to the various evolutionary forces ; and, as Jesus lay in the grave for three nights and three days, so has the Christ been buried in the heart through all the æons of evolution in the three worlds.\* When this truth at last dawns upon the soul, then does it, in an agony of contrition, set itself to its last great task, the crucifying of the individuality, the giving up of all desire for separateness. A long course of training is still before it, but there is a new force at work within. The recognition of the Christ has awakened the pure spiritual devotion, and lovingly and joyously does the soul surrender itself to that which it now knows to be its own highest Self, and the Self of all others. The energy of the Christ working within transmutes the whole life, enabling us to relate everything to the One Self rather than to the individuality ; and to see the One Self everywhere, until one realises the individuality to be nothing. When the last trace of desire for separateness is thus let go, then indeed is Christ risen from the dead ; and man rises with Him, for the individual self, no longer a cause of bondage, because it is purified and unified, finds its true being in Him, the Son knows himself to be one with the Father, and the final act of redemption has been consummated.

LILIAN EDGER.

\* The three worlds of the Hindu Scriptures, in which the evolution of man through his many incarnations takes place ; Bhurloka, Bhuvraloka, and Svarloka, corresponding with the earth, purgatory, and heaven of the Christian.

## CONCEPTS OF THEOSOPHY.

### I. WHAT IS THEOSOPHY?

*(Continued from p. 50.)*

The very properties of things demonstrated by Science in her laboratories are verily the indications of this larger meaning of the object-consciousness, tending to prove, on the one hand, the wholeness and integrity of the universe of objects, and on the other, the intimate relation which subsists between them and the apparently separated life and consciousness of man. The organic wholeness of the universe which Science aims at establishing may be clothed in terms of matter ; but the effect thereof on the separated self of man is to compel him to enlarge his conception of things, so as to recognise this fact of the integration of the world, the solidarity of being, brought to light by the materialistic Science of our day. We no longer believe that everything in this universe was created for the enjoyment of man, but are compelled to admit that man is in his separated being but a part of the universe he moves in. Not only do we transcend the separated object-values of outside things, not only do we see a larger meaning in outer objects, as tending to integrate and evolve an organic whole out of the apparently disjointed parts, but we see that this larger meaning is intimately connected with the consciousness in man, as indicating a stratum of being beyond the concretely unique, a deeper stratum of his own consciousness, far beyond and yet underlying the activities of the senses and

the lower mind. The meaning of organic life, learned in and through the outer, the object-consciousness, discloses to him the existence of a larger consciousness in himself.

The doctor, realising thus the larger and synthetic meaning of disease, referred to before, knows thereby that the life-principle is something deeper and more transcendent than the outer manifestations and activities of life. He sees dimly the existence of a *somatic* life, towards which the individual lives of the cells move, and which, though manifesting through the cells, is yet deeper, more complex, and more transcendent than these individual lives. To the wise psychologist this life suggests some common principle universally present in the separated lives of the cells, whereby the lower separated lives are raised to a higher potential, endowing them with the power of union, synthesis and harmony. He dimly sees further that the trend of this universal somatic life is ever towards the consciousness known as man, suggesting thereby a possible unity between the apparently rigid and isolated man, and the world of separated things.

The man dabbling with occult phenomena also sees in them a special separative value, and hence he thinks himself glorified and raised above the common herd, if he can know how to use these occult powers for the establishment of his separated self in its glory of isolation. To him the exercise of these powers indicates a higher status than that of the ordinary manhood around him, and in his ornate and self-complacent way, he styles the same as discipleship, as a step towards coming into touch with higher beings. He may prate of the service of humanity ; but this does not indicate to him the common and universal element underlying all humanity, nay, all manifestation ; but he regards it as a special privilege earned by separative endeavours. He subjects himself

to a rigid process of self-training, in order that the occult powers may manifest in him ; and though he may preach of compassion to all beings, yet this is only as a means to an end, as subsidiary to his own aims. He realises not that these very occult powers are not the possessions of the separated self, however exalted in its place or position, but are really indicative of the One Self in man. He may trace the history of any specific mode, and glibly prate of the Gods or Hierarchies through which the power has come down to man, but none the less he fails to recognise the absolute homogeneity of the true Self, and the universal message which these powers are meant to convey to the separated man, of the divine nature of consciousness in all its modes. Hence he sees the Divine not as underlying the very exercise of these powers, but rather as the last term of a series of separated lives and evolution of powers.

But on the other hand, to a lowly scientific student, imbued with the sense of the universal, these very occult powers indicate the mysterious nature of the consciousness in man, and open out a vista of thought and research, establishing ultimately the immortality of the Self in man. Like Prof. Myers, he sees in them the promise and potencies of that stratum of life and consciousness, where the objects cease to be the mere not-I in antithesis to the consciousness, but become on the other hand integrated with the larger man as modes of his self-expression. The phenomenon of water-finding by the dowser does not suggest to him the glorious privilege of co-operating with the Gods in the exalted work of the Guardian Angels of humanity, controlling its destinies from a higher level of being—the serene heights of *asekha* adeptship. On the contrary, it leads him, as it led Prof. Myers, to the dim recognition of the presence in matter

of a larger consciousness and unity, whereby it is one with the larger man, called by him the "subliminal life." He realised that in this higher mode of consciousness, the apparent gulf between matter and consciousness becomes bridged, not by the evolution of higher though yet separated powers, but by means of a unifying or common mode of life. It took him a little beyond the not-I, and, on the one hand, proved to him the existence of a universal life and consciousness running through and manifesting in what we call matter; while, on the other hand, it led him to realise a deeper non-separative stratum of consciousness, the subliminal man, in which the unity of life becomes more manifested, and by means of which the consciousness in matter can affect his consciousness. This larger life, as it appeared to him, is on the one hand the real "metethereal" man, and is yet in a mysterious way the life manifesting as the separated objects outside the normal consciousness of the separated man. It raises matter to the level of consciousness, and at the same time proves to the separated man the presence of a larger life and consciousness, in which the apparent diversity of matter and mind is reduced to almost a unity. Man became thus to Myers not merely a separated centre, trying to establish his separated life by means of separated powers, but, verily, the manifestation of a larger synthetic consciousness, operating equally through the matter of any particular state. Wisdom therefore is always indicative of the Divinity of Consciousness underlying the I and the separated objects, whether as suggesting the larger and transcendent I in us, or as indicating the presence of a universal mode of consciousness underlying matter. Wisdom is always suggestive of this larger synthetic and transcendent trend of consciousness.

If we analyse consciousness even in its lower modes, we are sure to find everywhere the traces of these two tendencies therein, of a transcendent uniqueness on the one hand, and of an all-pervading universality on the other. Thus, if we consider the activities of consciousness operating as the desire-nature in man, we shall see that it conveys to us the same message of the divinity of consciousness. The effect of desire is to bring the physical I, identified with the physical body, and therefore limited by it, in contact with an external infinity of objects. It compels him to let go his hold on the rigid and isolated physical I—one with the body—and makes him come out of the body, as it were, in quest of pleasure. It shows him that he cannot be content with the vague relations with the outer world established by the senses.

Dimly feeling himself as an I, and faced with the problems suggested by the outer infinity of objects, he has tried hitherto to reduce the outer infinity into himself with the help of the senses. The sense-consciousness has helped him to disintegrate the apparent antithesis of the objects to the consciousness, by educing therefrom the element of *unity* or *knowability*, and to re-integrate them under the relatively larger heads of sound, colour, touch, and so forth. The object-consciousness has thus approached one step nearer to the I-consciousness in him, and he now understands that, though apparently in antithesis, the world of objects has a conscious relation with him. He has further realised that the dim I-consciousness is not limited to the body, but is also something larger than the body, in its power of relating unto itself the outer world. Now he takes one step forward, and seeks to reduce the world as presented through the senses further into the I, and to realise that beyond the colour- and touch-values the apparently outside objects are

pleasurable or otherwise to his consciousness. He feels that his separated I is not really separated, but is intimately integrated with the objects outside, refinding in them a deeper and larger being manifesting through pleasure and pain. Not only do these help him to understand a "moreness" or "lessness" according as the objects are harmonious to this I in him or otherwise, but he realises dimly that the *objects* (अर्थ) are really *meanings* (अर्थ) for the consciousness, through which alone he may hope to know himself. He begins to sense in desires the faint adumbrations of a wholeness, a solidarity, in which the very outer objects are dimly seen as being indicative of a larger Self within and without himself. He feels that the world of objects is a necessity for the I in him, in the first instance helping him to realise in a dim way the supersensuous stratum in himself, and later on leading him to a level of being beyond the desires.

The changing desires in the background of a relatively stable I tend thus to accentuate in an indirect way the transcendent nature of the I in him. Though coloured by the separative conception—for this transcendence may appear at first as the sense of a separated self—yet the traces of this transcendent trend are always present in him, and enable him later on to analyse his desires, and thus know himself not to be wholly in them. The binding power in desires, due to which the separated I, satisfied with its sense of separation, is bound to the outer objects—that power of which the ordinary religious man fights shy—has an ultimate higher value in it than merely that of stimulating him to re-emphasise his separated self by forcibly renouncing all desires. It suggests to him a higher unity, a larger Self, in and through which real transcendence is possible. The very bondage, he comes to realise, is not due to desire, which is really a



power for unity and synthesis ; but, on the contrary, it is the result of the false separative I-notion, which endows the objects with separated reality, and therefore with attractiveness. He dimly realises that the desire-nature is not there in order that man may develop specific powers, whereby he can control and subordinate to his own ends the outer world of forms ; that is not the real message intended to be conveyed by the consciousness manifesting as desire. He sees that the outward tendency and the binding power in desires are there, in order that thereby the separated I may learn to forego the tendency to accentuate the false apparent separateness, by learning in the first place that the reduction of the outer objects through desire is indicative of a transcendent I, from which the separated I and the outer world have both come out, and in which the opposite poles are truly unified. The attractiveness of the objects, he sees, is due not to any power threatening to sweep away his tiny central I, but to the presence of a universal life and consciousness, breaking in upon the isolated I, and making it realise its oneness with the outer world on the one hand, and the other selves around on the other. He sees that it is only when we seek to define this larger life, that we are limited to a separated I on the one hand, and a world of objects in antithesis on the other ; that when, instead of separative definition, we seek to learn the message of universal life, we see that but for these desires man is apt to enthrone the separated I as the real Self in him.

The binding power of desire is thus seen not in the light of a necessary evil, by opposing which man develops his mental and higher muscles, for this conception is based on the notion that the individual is the rigid indivisible unit, knowing itself as the I through the artificial separative rigidity and indivisibility of its separated nature.

But now we come to realise that the binding power is truly indicative of the synthetic life of the Highest Self, the One without a Second. We see that this Self operating in us as desires, and without us as the attractiveness in objects, is always seeking to evolve in us the sense of a larger and transcendent Self beyond the I of desire as well as its objects. We then realise how grossly we have misinterpreted the workings of the consciousness in us, and shut our eyes to its inherent divinity ; we understand that the binding power is a blessing, and that the bondage is due, not to desires, but rather to the separated self, and the consequent incapacity to understand the message of unity and universality.

Dominated by the separated self, we see in pleasure merely a fulness or accentuation of the separated life, and in pain we learn our lessness ; nay, we even seek to tabulate the desires, and evolve therefrom a so-called science of the emotions. But once we realise, even though dimly, the universal import of things, once we seek to read into them the message of the universal Self, that everything manifest is indicative of the one unmanifest Self, we learn that the very thirst which underlies all desires is the one thing which at this stage breaks down the artificial barrier erected by man between the self and the not-self, between the I and the not-I, and thereby helps in setting free the real Self. Thus do we dimly feel the mighty Presence of a larger and universal Consciousness, which the thirst indicates ; and we learn that, but for desires, even advanced Rishis would have been imperceptibly led on to accentuate the separated self ; that, but for desires, the claims of the outer world as the self-expression of the Divine would be apt to be ignored by us, in the plenitude of separated powers evolved by Yogic practices of a kind. On the other hand, once we understand that through desires only

can we rediscover the elements of the larger Self underlying objects, the elements of bliss in which the world of objects exists, wooing us out of our self-sufficiency and isolation by means of pleasure and pain ; once we realise that pleasure means not simply the fullness of the separated I, but rather the sense of a larger integral whole, bodying itself forth through the separated I on the one hand and the outer objects on the other ; once we grasp the true significance of pain, as the one power whereby we realise the transcendent trend of the Self, as something which, though one with the object in the modes of pleasure, is yet beyond the manifested duality of the separated self and the not-self ; then, thus humbled and purified, we realise the Divinity underlying desire, and with bated breath we make our humble obeisance to the Divine Consciousness, and say :—

या देवी सर्वभूतेषु दृष्टारूपेण संस्थिता ।

नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥

“Obeisance to her, the Devi, the all-illuminating consciousness of the Self, who is manifested as thirst.”

By pleasure man truly discovers the presence of an aspect of the ever-free Self in the apparent not-I of the object-consciousness ; and by pain he ultimately realises that the Self in him is transcendently unique and beyond the enjoyer (भोक्ता), the one Self, deeper than the separated I grasping things for itself, the ever-present Beyondness of life which nothing can condition or limit, and which is larger than concrete objects, and the concrete modes of pleasure.

DREAMER.

(To be continued.)

## COGITATIONS OF A STUDENT OF THEOSOPHY.

Our student resumes his cogitations :—

The position then stands thus :—Religion has got a good solid basis to rest upon, both empirical and philosophical, from the purely intellectual standpoint, on which, for the present, we have elected to stand exclusively. Two out of its three fundamental postulates have been, I think, established to a reasonable certainty. The third, indeed, still presents innumerable difficulties ; but, since in practical life every one of us acts upon it at each moment, we may well be content to accept it also as true—at any rate provisionally.

But now we come face to face with a fresh problem. We must pass from a consideration of Religion in general to the problem of religion in the concrete—in other words, of particular religions. And it seems on the whole best, for convenience' sake, to confine ourselves to what may be called, the Great Religions of the world, that is to say, to those which have given us a sacred literature, leaving the customs, beliefs, rites and practices of uncivilised and non-literary peoples aside for the present. Thus our attention will be restricted to the following :—In the further East, are the two great systems of China, those of Lao-Tze and Confucius, with the Shintoism of Japan—so far at least as these may, in a broad sense, be considered as religions. Then in India, the great systems of Brahmanism, Buddhism, and the curiously similar analogue of the latter, Jainism. Next we have the older Baby-

Ionian-Chaldean and the later Zoroastrianism of the western portion of Asia, and the great faith of Egypt with its manifold phases. Then the Syrio-Phœnician cults, Judaism, the religions of Greece and Rome, and lastly the two most recent religions, Christianity and Islam.

Now each and all of these claim to be objectively true ; but that claim cannot be valid for all alike, because they differ from one another, and often flatly contradict one another. How are we to discriminate ?

First, however, we must not overlook the fact, to my mind a very important one, that right down to the Christian era and even later, one finds little, if any, trace of direct conflict between the living religions *as such*. None of them seems to have advanced the claim to be the one and only *exclusively true religion*. One finds indeed often enough one people or nation claiming that its Gods or God are stronger, mightier, more powerful than those of other peoples or nations—and not infrequently proceeding to make good that claim by conquering the others. But we do *not* find one religion declaring that the Gods of another were no Gods at all, and claiming that its own faith and its own Gods were the *only* true ones. And this holds good to some extent even of the Jahveh of the Jewish Old Testament.

In a word, most of these religions were *national* not *universal* religions, and their mutual antagonisms and contradictions are not irreconcilable. In fact, careful study and analysis discovers an altogether surprising amount of agreement, of parallelism, of identity in fundamental conceptions and ideas, in essential features, underlying them all. And this is true of all the pre-Christian religions—except Buddhism in India, and the systems of Lao-Tze and Confucius in China ; the two latter being rather philosophical systems than religions proper, while

the first, Buddhism, occupies a unique position in many ways, not least in the fact that it is the *first and earliest missionary religion* known to history, and also the first to claim the possession of supereminent and objective truth for *all men* alike.

All the rest are content to exist as national religions alongside of others, also equally claiming to be true. And though one or other may claim that its Gods are mightier and more powerful than others, it never occurs to any to deny the *truth* of other national religions or to claim *exclusive* validity for itself. Why this was so, is an interesting question and may occupy us later on ; for the present let us be content with noting the above facts.

But Buddhism demands special note in this brief survey of the religious field. As already remarked, it is the first *missionary* religion ; that is to say, it is the first religion we know of which definitely set itself to work to *convert* the followers of other religions to its own tenets—to make them Buddhists, instead of worshippers of the Gods of the various national and racial pantheons. And its attitude towards other religions is extremely remarkable. Neither Buddha nor his missionary followers ever attempt to deny the actual existence or power of the Gods of other people, nor do they declare these other religions false or untrue. On the contrary, they freely admit the real existence and might of the Gods, *as far as that goes* ; but they claim, and seek to prove by argument, that these Gods and religions are *useless and ineffectual* for the true purpose of man's existence.

Also Buddhism is the first to make the claim to be a Universal Religion, valid and objectively true for all men, at all times ; the one true path to liberation from suffering.

Again it differs *radically* from other then living reli-

gions, in that it waves aside, as without importance, all the rites, ceremonies and so on, by whose means worldly or even heavenly riches, luxury, happiness and success were to be attained in other religions, and sets *exclusively* in the foreground the Path of Holiness, the goal of Liberation. Not, be it understood, that these ideals, the Path of Holiness, the goal of Liberation, were either unknown or unfollowed in other religions, even from the most remote times. That is not the case at all. But—for reasons we may discuss hereafter—the fact is that as national religions, as popular faiths, as religio-social orderings of men, these ideals of the Path of Holiness, the goal of Liberation, under whatever names, stood in the background rather than the forefront, belonged to the inner, the secret, the esoteric—to use a much abused word—part of these systems, and were not preached publicly nor urged upon men as the one and only object worth striving after in life.

Hence in many ways the position of Buddhism is altogether unique, and in speaking generally about religions it must be understood that Buddhism should be taken as excepted where necessary.

Now there are certain broad features which are common to all these religions, as well as to Christianity and Islam, and to these we must devote a few moments. They all hold that besides man and the visible, physical beings and objects which man knows, there are also hosts of invisible beings of diverse orders, natures and powers, of many grades and kinds, both higher and lower than man in the scale of being. These invisible hosts are regarded in all religions as intervening, or lying in the scale of being between man and the highest or supreme God or Gods. And all religions further hold that the visible, physical universe around us has been called into

being by the highest God or Gods, either wholly or partially through the agency of these invisible hosts. This, then, is a fundamental cosmogonic idea common to all religions.

Next all these religions alike hold that, after physical death, man receives the reward or punishment due to him according to the life he has led, in a world of some kind beyond the grave.

Now Theosophy claims that the reason why all religions alike have these great common features, in addition to innumerable agreements and parallelisms in matters of detail, is that *originally* all the great religions were founded, and the main outlines of their teachings laid down by beings—whether we call them Gods, divinely inspired men, prophets, Initiates, or anything else—who *knew* by firsthand direct experience what the actual facts were—either perfectly and completely, or imperfectly and partially. At any rate they *knew*.

Further, Theosophy asserts that all through the ages and right down to our own time, there have existed and still do exist, men called Initiates, who, by virtue of special genius, qualifications and training, have known and still know, at first hand and by their own direct experience, the actual facts in question. And it explains the mutual tolerance and peaceful agreement among all these pre-Christian religions as due to the influence of these Initiates and to the common existence underlying all those religions of the so-called "Mysteries" or systems of training and instruction by which those Initiates were produced.

Now so far it seems to me that Theosophy can make out a very strong, indeed a convincing case in support of these claims, in the general, broad form in which I have stated them. Enough solid, sound work has been done by H. P. B., Mr. Mead and others, to make this much certain. And whether we associate these pro-



positions with the name of Theosophy, or just take them as they stand, I am satisfied, as a student, that they are true and valid in substance, from the intellectual standpoint.

But, though true, these propositions do not take us very far, especially as they are lacking in detail; and though a certain amount of material useful towards filling in some of that detail may be gleaned from the great Scriptures of the various religions, yet it is difficult to fit this material together with any certainty or conviction. Therefore it is really of greater use for the testing and checking of constructive lines otherwise arrived at, than for actual systematic building. And the same applies to such material as can be gathered from the Western mystics in general and Jacob Boehme in particular, from the Platonists, the Alchemists, from Swedenborg and from the literature of Spiritualism. There remains further the literature of modern Theosophy, which indeed represents the only attempt at constructing an outline, a scheme, so to say, of the order and relations of our system on the lines of what, for want of a better term, I shall call the ancient Mystery teaching.

Now the first rough outline was given by Mr. Sinnett in *Esoteric Buddhism*, and supplemented later in his *Growth of the Soul* and other publications; while between the publication of *Esoteric Buddhism* and the latter work falls the appearance of Madame Blavatsky's great work, *The Secret Doctrine*.

All these may really be taken together, as representing a common tradition, a stratum or body of teaching, because Mr. Sinnett derived all his information and teaching either actually through, or in closest connection with Madame Blavatsky.

At a later period, subsequent to the death of H.P.B.,

we find a new "giving out" of teaching, in many ways different from and sometimes out of harmony with the older tradition. This fresh stream comes almost entirely through or in connection with Mr. Leadbeater and Mrs. Besant.

And finally, during the last few years, yet another and quite fresh volume of "teaching" has been poured out by Dr. Steiner in Germany. This new stream of teaching and information diverges very markedly, both in large questions and in matters of detail, no less from the original tradition and teaching, than from the later pronouncements of Mr. Leadbeater and Mrs. Besant.

In its cosmogony, in its analysis of man, in its teaching as to what happens to him after death, and in countless other matters, it is either in direct contradiction to or differs widely from the statements put forward both by the earlier and by the later writers on Theosophy. But, above all, it departs from the essential spirit and the fundamental, basic teaching of all previous Theosophy, inasmuch as it sets up and exalts the esotericism of one single religion, *viz.*, Christianity, above all others, as the crown, the culmination, the ultimate truth and summit of all esoteric or mystery-teaching.

Anyone who will take the trouble to read with care Dr. Steiner's later writings, especially his lecture-cycles, will readily see for himself that this statement is not in the least exaggerated, however fully Dr. Steiner may and does recognise the truth and value of the esotericism of older religions.

Dr. Steiner claims to speak from the basis of the Rosicrucian tradition, or, more accurately, to speak from his own firsthand, direct knowledge as an adept of the Rosicrucian mysteries.

Mr. Leadbeater claims likewise to speak from direct,

firsthand knowledge as an Initiate of the same school to which Madame Blavatsky belonged, and Mrs. Besant endorses and supports his claim. Indeed I have reason to believe that most of the material of her various occult utterances for the last ten years or so is derived from Mr. Leadbeater. Hence we have here practically a single source only—Mr. Leadbeater—and for me as a critical student his testimony by itself has little or no value.

Madame Blavatsky is the original source and giver-out of the main modern theosophical traditions, in conjunction with Mr. Sinnett, whose knowledge, however, is avowedly neither direct nor at first hand. With H. P. B. the matter stands otherwise, for she set going the whole modern theosophical movement, and its fundamental conceptions, its main line of tradition and teaching, its living root, were derived from or through her; and she most indubitably did possess actual firsthand *knowledge*, to a greater or less extent.

Now here we have three distinct sources, for each of which firsthand, direct *knowledge* is claimed. But they differ among themselves; Mr. Leadbeater and Mrs. Besant from Madame Blavatsky in many matters, but on the whole more in matters of relative detail than in essentials, and that too, it seems to me, rather unconsciously than with clear perception of the contradictions.

But Dr. Steiner differs both from Madame Blavatsky and from Mr. Leadbeater and Mrs. Besant, not only in details, not only in vast, far-reaching conceptions as to cosmogony, human evolution and the nature of man, but also in the very spirit and essence of Theosophy, and in this respect, above all, he directly and avowedly runs counter to the teaching of H. P. B.

Naturally Dr. Steiner claims to represent and to give out the teaching of a higher, fuller and more com-

plete initiation, or rather initiation-system, than that to which H. P. B. belonged. But a like claim is made on behalf of exoteric Christianity as regards all other religions, and again on behalf of the teaching of Islam in reference to all other faiths alike—including Christianity.

One thus finds oneself forced back into essentially the same position in regard to these variants of modern Theosophy as one stood in before in regard to the various great religions of history—particularly the pre-Christian ones. We find the same general agreement in fundamentals—closer perhaps than in the case of religions—but also plenty of contradictions, much ground for scepticism, and even divergence upon vital and essential conceptions lying at the very root of the whole matter.

Again, how shall we discriminate, how judge, how decide? What criterion, what test can we rely upon? Putting aside individual bias and prejudice, personal faith, national and racial leanings, to the utmost of our ability, can the intellect help us any further? Is it of any use, and if so of what value, to study, compare and seek to understand the various Scriptures and sacred books? Or to read and digest Madame Blavatsky's volumes, with those of Mr. Sinnett and others, the lucid eloquence and clear expositions of Mrs. Besant, the admirably written books of Mr. Leadbeater, or the wonderfully suggestive and deeply thought-out writings of Dr. Steiner? I have spent over a quarter of a century in these and allied studies; of what use have they been, what have I gained from them, where, regarded from the intellectual standpoint, do I now find myself?

Well, in certain respects I think that there *are* quite definite limits to the power and scope of the intellect, and therefore that a complete solution of the Riddle of the Universe in terms of the intellect cannot be achieved. In the first place, I am satisfied from the evidence already

available, of the reality and value of states of consciousness higher than our normal waking intellectual consciousness—"higher" in the sense that while they *contain* the intellect and all that it deals with, they embrace *in addition* a vastly greater depth and scope, and possess characteristics and possibilities of which it is almost impossible to convey any idea in words at all—still less in properly intellectual terms.

Secondly, I hold that those aspects of experience which are classed as "feeling," "emotion," "volition," and "action" are at the least of co-ordinate importance and significance with the intellect, and therefore that any adequate solution of the great Riddle can only be possible in terms of an experience in which all these aspects are perfectly united and fused together—that is, in terms of those "higher" states of consciousness already alluded to.

Thirdly, since all *words* denote *abstractions*, that is, very limited and restricted *aspects* of experience, detached and isolated from their context, and largely, if not entirely, emptied of actual concrete content, it seems to me impossible for any solution of the Riddle to be hoped for in terms of the intellect, since it is in *words* that our intellect expresses itself, and with words or analogous symbols that our normal intellect works and deals.

But this must not be taken to mean that I undervalue or depreciate the intellect, or that I consider that the intellect can be either safely or wisely neglected or set aside, in favour of some "occult" or "mystic" substitute—set aside, that is, by normally constituted humanity at its present level of evolution. Nor do I for one moment think that the intellect has done its utmost, or reached the limit of its usefulness and value, even for the most ardent seeker after Reality.

On the contrary, I look forward to seeing in the

near future most vital and important intellectual advances of the greatest value and utility to such seekers. I believe that ere long we shall see the formulation of a Philosophy, which, taking into account far more than has hitherto been done *all* aspects of human experience, notably the non-intellectual aspects as well as the more obscure phenomena of psychology and science to which attention is now being directed, will lay its foundations broad and deep enough to ensure the stability of the superstructure. And on these foundations will be reared a Philosophy of Mysticism—as a part of the whole—which will be invaluable to such seekers after Reality.

For it must be remembered that, on the present level of human evolution, it is mainly to the intellect that we must look to preserve balance, measure and harmony. Amidst all the welter of apparently conflicting experiences, the partial and more or less dogmatic shadow-world of scientific abstractions, the impulses of the emotions, the illuminating instincts of the heart, the gleams and flashes of a still higher intuition, the material of experience and illumination stored in the world's great Scriptures, the endless varieties of religious experience, the mazes of theologies, pantheons, gnostic teachings, and new revelations—amidst all this, it is very largely to the intellect *properly used* that we must needs look for guidance and for discrimination, so long at least as the divine faculty of true spiritual intuition remains as yet but a germ in most of us. Nay, even when fully developed, that diviner faculty will transcend the intellect, not by dispensing with it, but by including the perfect and full-blown efflorescence thereof in its own fuller and clearer knowledge and perception.

At present, then, the intellect is the chief tool with which men have to work, and we are still very far from

understanding either its proper place in the scheme of things, or its true relations to the other factors constituting man. Also its proper use, its limitations, its capabilities and its defects are not by any means clearly recognised or understood, so that man has much to learn and to achieve still in regard to his mind.

But this is taking us into a region which we shall be able, I hope, to examine to some extent and to better advantage at a later stage. It will therefore be better to return to our former line of thought, and complete the summing up of the position in which we found ourselves, in regard especially to the modern development of Theosophy.

We saw, then, that the old difficulty of mutual contradiction and incompatibility, which confronted us in many ways in the study of the world-Scriptures, confronts us again in the later developments and expansions of modern theosophical teaching, despite the claim made by their different exponents that each is the expression of direct, firsthand knowledge. The result of this is that, failing direct, firsthand, immediate knowledge *on our own part*, we can and must trust mainly to the intellect, to a sober, balanced, trained and cultivated judgment, in striving to discriminate among these teachings offered for our acceptance, and in the gigantic task of endeavouring, as best we may, to sift the wheat from the chaff. This applies more especially to one's efforts to form some kind of working theory of the universe and man's relations thereto, as well as in regard to the meaning of human existence, the nature and character of human evolution in its wider aspects, and also in regard to the nature of man's immediate future after the body's death, with such problems as those of reincarnation and the like.

Now in all this the study, both wide and deep, of the

world-Scriptures, the great philosophers, no less than that of the Mystics, ancient and modern, of all peoples, as well as of modern Theosophy and allied subjects, must prove of the utmost value. For not alone does such study broaden the mind, widen the sympathies, and enlarge the understanding ; but it is, I think, obvious that the more fully one becomes acquainted with the various solutions which have commended themselves to other men, the varieties of their experience, religious, mystical, psychic, the character of their outlook on life as a whole, and the nature of their reaction upon actual life under the influence of all these, the better one will become able to judge and discriminate, and the less will prejudices and preconceptions be likely to bias one's conclusions.

Hence all these studies are profoundly useful to one in the arduous search after Reality and satisfaction on the intellectual side ; while their influence upon character is also of great value, as we shall see, in that quest itself. For it is an ancient as well as a true saying that, as a man thinks, so does he shape himself, his entire character, his inner nature, ultimately even his very body. Therefore all these studies, and the effort to discriminate, to sift the true from the false, the real from the seeming, are of the greatest value and importance, even though at life's evening, one finds oneself still swimming amidst a sea of doubt.

For it is well to face the fact that for most of us the conclusions reached, the convictions attained along these lines will for the most part be very general in character and probably few in number. The task, remember, is gigantic, the material enormous, and, intellectually speaking, such conclusions must of necessity be slowly and painfully built up ; the mind, even to the last, held in poise, and ready to welcome every new fact and each fresh gleam of light.



Hence it is that most, even of those who are constrained by their mental nature to follow more or less closely this intellectual path, will also, by the power of the craving within them, be drawn to study at least the path of the mystic or the way of the psychic, or still more probably both of these. But since the intellect in their case will insist upon making its voice heard, it will certainly be desirable to make some effort to ascertain what the intellect will have to say both about Mysticism and about Psychism. At least that is how it seems to me, and so I propose to attempt next to find out how I stand *intellectually* in relation to these two, where and to what conclusions about them I find myself led at present.

S. T.

## THE ANGEL OF LIGHT.

As far as we can go back in the history of human thought, there seems hardly to be found a figure which has been so strangely metamorphosed as that of Satan. We are familiar enough with the personal Devil of crude religious beliefs; with the comparatively modern dogma which plays off an anthropomorphised Good against an illogical Evil; but that roughly drawn picture with its lurid lights and dense shadows cannot content us. What was the original of this caricature? What is the truth travestied in the popular conceptions of the principle of Evil?

Only by the ignorance of the mediæval bigot or by the short-sighted zeal of the militant early Christian was the idea of evil presented in a blackness so entirely unrelieved. If we follow to their source some of the streams of symbology connected with the subject, we find them lit up with unexpected gleams; we find the principle of Evil borrowing the radiance of its opposite; we see at last the two contrasts of Evil and Good lost in the light of the Unity from which they both emerge.

The mediæval paraphernalia of horns and hoofs and all the grotesque adjuncts of demonology were doubtless transferred from the symbolical attributes of the Roman and Greek Faunus and Pan. The first step with the convert to an exoteric religion is, of course, to draw a very decided line of demarcation between that religion and every other on the face of the earth. If what the enthusiastic proselyte believes is *the* truth, then it follows (to his mind) that a differing belief must be falsehood. If I, who teach a certain

doctrine, am inspired by a personified Good—then you, who teach a doctrine quite other, must naturally be inspired by a personified Evil. “The Gods of our Fathers,” the old saying has it, “are our devils.” Most certainly the Gods of our opponents are. In an organisation that had already lost the real meaning of the teaching of its Founder, in a Church to whose exaggerated asceticism the luxuriance of Nature had become adverse and accursed, the symbols of the powers and plenitudes of Nature would be particularly obnoxious. Their personifications would easily be adopted as the special embodiments of evil. The usual tendency to materialise would gradually grow, till in the Middle Ages we have all the conceptions of the Devil and demons vitiated with the grossest anthropomorphism. Then, Materialism shewed itself by sensualising the spiritual; now, it has advanced further, it refuses to acknowledge the spiritual. Then, it took the sign for the thing signified; now, it denies that the sign signifies anything at all.

Now what lies behind Pan, half god, half goat? What is hidden beneath that strange mask, which has been borrowed by the coarsest presentations of Satan?

Eliphas Lévi says :—“For the Initiates the Devil is not a person, but a creative Force, for good as for evil.” It was this Force, considered in its aspect as the activity of Nature—as the prolific and reproductive activity of Nature—that was symbolised by Pan. Pan is two-sided. Like man, he is part animal, part deity. He is the skilful musician, the divine singer, the wise forthgiver of oracles; his approach paralyses the trembling wayfarer with an unknown awe; he is also the boon companion, the drunken reveller, the leader in debauchery, the exponent of the senses. In his higher aspect he is connected with Dionusos, Bacchus, the god who brings to mankind wine, emblem of esoteric knowledge; in his lower aspect he consorts with the Satyrs and

Fauns, the irrational and mischievous energies of Nature, mischievous because, and only when, unrestrained.

Now the goat-symbol, so intimately associated with Pan, afterwards made into a synonym of the Devil, is one of the symbols of creation and procreation ; and it is also connected with the idea of sacrifice. Goats were offered in the Roman ritual to Bacchus, in the Jewish ritual to Jehovah ; and, devoted to Jehovah, the scapegoat was sent out into the wilderness, bearing on his head the sins of the people. From one point of view the goat typifies the lower self, which the Initiate brings—bound and vanquished—to lay at the feet of the Higher. It typifies that life which a man must lose before he can find the true life ; that life which a man must hate before he can be a disciple. From another point of view the goat is an emblem of the Higher Self which informs the lower ; which becomes responsible for the sins of its personalities ; which goes forth into the wilderness for a season, that it may bring back with it a life redeemed and made one with itself.

So much for the goat-emblem. Let us next consider the symbol which of all symbols has been associated with Satan—that of the Serpent. With the Serpent, of course, we must bracket the Dragon and the Crocodile, both variants of the one emblem, the crocodile being an Egyptian rendering of the serpent-symbol. Let us examine it first among the Gnostics, that division of early Christianity which did retain something outwardly of the Greek culture and philosophy, and something inwardly of the esoteric wisdom, the inner teaching of the Founder. The Gnostics typified Good and Evil by two serpent forms, the Agathodaimon or good serpent, and the Kakodaimon or bad serpent. The Agathodaimon, entitled Cneph or Chnoubis, was depicted with seven stars or seven vowels over his head ; he had the eyes of a hawk. He was represented by

Hermes as "the most spiritual of all beings." The priest of Epeæ speaks of him as having "the most divine nature of all, most delightful in aspect. When he opened his eyes, he filled all the places with light ; when he closed them, darkness immediately ensued." A description very suggestive of the Hindu conception of the Day and Night of Brahmâ, the sending forth and drawing back of the Great Breath. One sect of the Gnostics—the Ophites—was so called because it adopted the serpent as its chief symbol, as an emblem of Christ. In their Eucharistic ceremony a serpent was coiled round the sacramental loaf, which brought down upon them from their enemies the accusation that they worshipped the serpent ; but the key to their use of the symbol may be found in those words quoted by Madame Blavatsky in the *Secret Doctrine* :—"The Ophites had a reason for honouring the serpent ; it was because he taught the primeval men the mysteries." The serpent of the Ophites is the same serpent as that which Iamblichus calls "the First of the Celestial Gods," and which he identified with Hermes, to whom pre-eminently is attributed the initiation of men into the divine wisdom.

To all the gods of enlightenment and of healing the serpent has been allotted. The Caduceus of Hermes, the rod with which he awakened the dead, and with which, as Psuchopompos, he marshalled the departed souls to Elysium, was entwined with two serpents, one white and one black. The knob at the top of the Caduceus is said to have been originally the head of a third serpent, from which the two others proceeded. We shall see further on the significance of this device. The serpent was sacred to Apollo, *par excellence* the god of health-giving and of new-risen light ; and to Asclepios, the son of Apollo, the great physician who restored men from death, the serpent was assigned as constant companion.

With the Egyptians, Isis, goddess of regeneration, wore an asp as diadem ; and the serpent was sacred also to Thoth. The cup of health in the Egyptian mysteries was engirdled by a serpent. We find also that Cneph—the Eternal Unrevealed God—was represented by a serpent, emblem of Eternity, encircling a water-urn. His head hovers over the waters, which he incubates with his breath. We shall be reminded of the imagery used in the Hebrew Scriptures, where the Spirit of God is said to have “moved upon,” or brooded over “the face of the waters,” at the “Creation”.

Then we have, still in Egypt, the symbol of the Crocodile-Dragon, Svek, son of the “Goddess of the stars,” the “Mother of Time,” the “Living Word.” The goddess is a feminine form of the Unmanifested Logos ; her son, therefore, the Crocodile-Dragon, typifies the Manifested Logos.

In the *Book of the Dead* the deceased person is shown as saying “I am the Crocodile, I am the God-Crocodile”; and the Egyptian hierophants called themselves “Sons of the Serpent,” just as the Druids in Early Britain exclaimed “I am a Druid—I am a serpent,” and Votan, the Mexican god, speaks of himself as “Son of the Snakes.” And we shall remember a great Teacher Who is said to have charged His disciples, “Be ye wise as serpents.”

With the Chinese the Serpent beame Dragon.\* The old religious writings of China are full of references to it. For example, we read of the Dragon, “His wisdom and virtue are unfathomable ; he does not go in company, he does not live in herds. He wanders in the wilds beyond the heavens. He goes and comes fulfilling the decree ; at the proper seasons he comes forth.” And again, Confucius said, “The Dragon feeds in the pure water of Wis-

\* The Chinese are said to belong to the 3rd, or Lemurian, Race. The Dragon-symbol may possibly be a reminiscence or tradition of the Pterodactyl.

dom, and disports in the clear water of Life." The Twelve Hierarchies of Dhyânis or Angels, called in the Chinese system, the Twelve Tien-hoang, are typified by men with human faces and dragon bodies. The Chinese word for dragon signifies "the being who excels in intelligence," as the Greek *drakôn* means "seer."

The Hindu Scriptures swarm with the serpent-symbol. Notably we have the great seven-headed serpent Ananta, upon which Vishnu, the Creator, rests through the Manvantara.

But these few examples—we might gather thousands—will serve to show that the serpent-symbol is not necessarily, and has not always been, a symbol of evil. It was not, I believe, until the Middle Ages that it became a symbol of Evil alone.

Of what then is it a symbol ?

(a) First, it is a symbol, under the style especially of the "Serpent of Darkness," under the form of the Serpent with its tail in its mouth, of the Unrevealed, Incomprehensible, Unknowable God, God Unmanifest, the God over all.

(b) Secondly, it is a symbol of God Manifest ; that is, of the Logos, the Second or Manifested Logos. Now we can see the meaning, or one of the meanings, of the seven vowels over the head of the Gnostic, the seven stars over the head of the Hindu serpent. They are the seven creative Logoi of the Logos, the "Seven Spirits of God," the "Seven Voices of the Word."

(c) Thirdly, the serpent is used as an emblem of mighty natural forces. For example, of Kundalini, that great life-principle of nature, of which magnetism and electricity are said to be two manifestations, and which is said to move in a serpentine or curved form.

(d) Fourthly, the serpent has served as a sign for the Secret Wisdom, the Occult Science.

(e) Fifthly, ~~it~~ is the symbol, as for God, so also for the Sons of God ; that is, for the Initiates into the Secret Wisdom, the Divine Teachers and Adepts, those through whom the Life of the Logos flows into the lower worlds. It is obvious that the phrases quoted as having been used of Serpents, Dragons, Crocodiles, would be the merest absurdities applied to those creatures. But consider them as describing great Adepts, Masters of Wisdom, and see how such epithets and expressions fall into place. Take, for instance, that old Chinese depiction of the dragon. "His wisdom and virtue are unfathomable ; he does not go in company, he does not live in herds" (that is, he does not mix with the crowd, he is ascetic) ; "He wanders in the wilds beyond the heavens," (the Adept has extended His consciousness beyond the Devachanic or heaven plane) ; "he goes and comes fulfilling the decree," (the decree of Karma) ; "at the proper seasons he comes forth," (at the necessary times, that is to say, he is manifested or incarnated for the teaching and guidance of men). Is not this description perfectly appropriate to the Adept ?

A curious relic of the employment of the serpent-symbol to designate the Adept seems to have been preserved to us in our fairy-tales—those fantastic rock-forms, left desolate by the retreating tide of belief, in which lie embedded so many fossils of fact, so many gems of truth. No reader of fairy-tale and folk-lore can have failed to notice that large division of stories, that tale with innumerable variants, the *motif* of which is the eating of part of a snake, and the consequent acquisition by the eater of vast secret knowledge. The story occurs in the fairy-tales of every nation. The snake is eaten, and hitherto unsuspected knowledge pours into the mind of the eater. Very often the knowledge thus gained embraces the understanding of the tongues of fish, insects, beasts and



birds. An interesting point, that. For the fable probably refers to the giving out of knowledge by Adept Teachers and its assimilation by the pupil ; the sacrifice of Himself by the enlightened One for the instruction of others. And the understanding of the voices of animals may indicate the extension of consciousness reached by the Initiate which enables Him perfectly to comprehend, that He may be able perfectly to help, the lower creatures.

Is it objected that the serpent and its co-emblems are extraordinary and unfitting figures to be the depositaries of such high significations ? Are they much more extraordinary or unfitting than the accepted Christian symbolism of the lion, the ox, the eagle, the lamb, the pelican, the pigeon, the fish ? The serpent, indeed, was used in the Middle Ages, by the Templars, as an emblem of Christ.

It may be said, perhaps, that all symbology is grotesquely ill-adapted to express eternal truths. But what then is to be done ? How can those truths be enshrined so as at once to conceal them from those to whom they will be useless, and readily to recall them to those by whom they will be needed ? But the colossal subject of general symbology cannot be approached here. We are concerned now only to suggest that the serpent with its co-symbols is not more inappropriate than others to bear the meanings we have seen entrusted to it. In fact, upon consideration it will be found not at all ill-adapted to the purpose.

(1) To begin with, we have its form ; first, a straight line, secondly, a circle, two of the earliest and most important geometrical figures, and emblems of primeval truths. In its third aspect the snake-form is coiled, that is, in spirals. This was used to typify the descent into matter and the ascent into spirit, which takes place, according to one hypothesis, not in a series of closed rings, but in spirals ; that is to say, not in a number of epochs

sharply divided from each other, but on a line of gradually differentiated and partially repeated cycles.

(2) Next, the serpent is oviparous ; it produces eggs. This connects it with the whole subject of the egg-symbol. We cannot now enter upon the history of the egg-symbol. It will be sufficient to remember that it has been used to symbolise the universe, the solar system, the earth, the *kârana sarîra* or causal body of man, the Ego, the Devachanic plane, and many other things. The serpent-egg with its central germ has the same meaning as the circle with its central point.

(3) The serpent, again, casts its skin at certain periods, and becomes, as it were, reborn. This was taken as typical of the Initiate into the Divine Wisdom, which he cannot receive without being "born again." He must cast off his old body and clothe himself in a new one. He must discard the corrupt body and put on the spiritual body ; not metaphorically or figuratively, but literally, actually, and in fact. The sloughing of the serpent's skin also typifies the assumption and casting off of successive personalities by the Ego in its pilgrimage.

(4) Another point to be noted about the serpent is its peculiar, its unique, mode of motion. Observing it narrowly, you cannot see how it moves ; but few living things are as swift. So rapid is it in striking that the eye cannot follow its course. Not an inapt symbol, therefore, of the imperceptible but irresistible movement of the great forces of nature.

(5) The serpent, finally, always the emblem of healing and regeneration, yet bears a deadly poison. No unfit expression, surely, of the hidden knowledge ; to those who approach it rightly the power of God unto salvation, but to those who seek it carelessly, for selfish purposes, with evil intent, a secret fatal indeed.

The serpent-symbol, then, must be admitted no such inappropriate figure for the purposes which it has served.

Now, how has that symbol, once employed to designate the Logos, become so intimately connected with Satan? Why has the emblem of God clung to the Devil?

Because the Logos *is* Satan; the Devil is one aspect of God.

It is necessary to endeavour to clear our minds of all the later absurdities and misconceptions that have been heaped upon this subject, and get back to grander and more primitive ideas. And we must, in considering this subject, touch upon a topic inextricably interwoven with it—that of the Origin of Evil. This, we know, has been, and is yet, one of the burning questions of modern thinkers. We know into what a slough of despond many have been led by it. And, indeed, to a superficial eye, it seems to throw any person accepting the idea of a God on to the horns of a dilemma. If God permitted evil, it must have been because either He could not, or He would not, prevent it. By the former hypothesis, how is He all-powerful? By the latter, how is He all-loving? Yet if He be deprived of either of these two attributes, how is He God? To this perplexed question there is, it seems to some, only one answer; and that a denial. Why does God permit evil? He does not permit it. There is no such thing. There is no such thing as absolute evil; there is only more or less disguised good.

Pain there is, indeed, sorrow and suffering, misery and anguish there are. Are these evils? Is the pruning an evil to the tree? The pruning, that gives it healthy foliage and secures it luxuriant fruitage? Is the lesson evil that the child must learn, tedious and painful though he find it, that he may become a man, capable and wise? No, a thousand times No! And our lessons, tedious and

painful though we find them, are not evil ; they are imperative, unmitigated good. Fortunately, we are in the hands of a Master who well knows what He is about ; and out of His school we shall not come, until we have completely learned our lesson. We may learn it slowly or quickly ; that is as we will ; but learn it we must. We cannot escape till we have finished our course, till we are thoroughly well educated, till we have attained wisdom. We may call it, as some bitterly have called it, a circle of necessity ; yes, the necessity of achieving perfection. We may lament, as men have often lamented, that an inexorable fate dogs our heels. It does. We *are* fated ; to be Gods, to be as God ; the fate *is* inexorable. We must walk in the straightest path to that stupendous height. And the reminders that fall upon us when we stray from that path, the spurs that hasten us along it, the rein that turns us in the right direction, these in our blindness we call Evil, realising not where we are going nor how we should go.

In most of the great religions, if we only dig deeply enough, we shall come to the conception of God in His two aspects—one as Dispenser of good which is easily recognised as good, the other as Dispenser of good which is not so easily recognised as such.

Take, for instance, the Egyptian. Typhon, erected by the later Egyptian religion into a personification of evil pure and simple, the Lord of Death, and thus opposed to Osiris, the Lord of Life, was at first only the other aspect, the dark, the less easily comprehended side of Osiris, the Supreme Lord. (Characteristically, in his aspect of darkness he is represented as the dragon Apophis.)

Take the Zoroastrian religion ; that which above all others is supposed to postulate two equal, two opposing deities, one of light and life, one of death and darkness—

Ormazd and Ahriman. But go back far enough, and what do you find? You find that Ahriman is but the dark side of Ormazd; it is Ormazd in another aspect. Both are really identical; both issue from Zeruâna Akerna, the "Boundless Circle of Time," or the Unknown Cause.

Students of Theosophy will easily see from whence this doctrine is derived, this tenet common to so many, probably to all religions, of the two Gods, one the complement of the other; or rather, of the two sides—interdependent and mutually complete—of the one God, one aspect of Whom cannot exist without the other; students of Theosophy, I say, will recognise the source of this doctrine, in the teachings of Theosophy concerning the Second, the *Dual* Logos.

First the Circle, then the Point in the Circle; then the Line across the Circle, the Line which divides, which must differentiate, since it cuts space into two portions, one on each side of it.

First, the Absolute, Unknowable and Unnamable; then, proceeding from the Absolute, the First Logos, the Unmanifest Logos; then, proceeding from That, the Second Logos, the First Manifest Logos, which is Dual. Now we may see the meaning of the Caduceus of Hermes, the central serpent from which proceed the two, one white and one black—the light and the darkness, spirit and matter.

As without Unity there could be no causative force, no stability, no root of life; so without the Duality in Unity, without the potentiality of differentiation inherent in the One, there could be no manifestation, no perfection, no flower of life. Before manifestation we may have Unity pure, Unity only; but if we are to have manifestation, then we must have Unity in Diversity, or we cannot have equilibrium, without which manifestation could not be. Remove one pole of the universe, and you reduce it to chaos, to

the same chaos that obtained before the spirit brooded over the waters of space, before the dawn of worlds.

This truth, then—the duality of the manifest God, the contrasted but complementary aspects of the Kosmos—seems to have been proclaimed by the founder of every religion, enshrined in the earliest allegories of each. But as time rolled on, as men forgot the words of their Teacher, and no longer comprehended His meaning, the followers of each religion in turn became unable to behold the joy behind the sorrow, the growing strength under the pain. They could see only the obstacle, the suffering, the darkness. Then they created a God of Evil, a Lord of Darkness, and opposed him to the Lord of Light. At first set as equal or nearly equal with the Lord of Light, gradually, as their horizon narrowed and their imagination grew clogged, men made of their God of Darkness a Devil, and surrounded him with fiends.

Such has been the degradation of Satan in almost every religion. But it was reserved for Christianity alone, nay, not Christianity but the corruption of Christianity, to create the horrible conception of an eternal evil; to imagine and enforce the idea of an endless and a useless anguish; to put the last, the most blasphemous, the most ghastly touches to the modern portrait of the Angel of Light.

O Lucifer, Lightbearer, Son of the Morning, how art thou fallen through the blindness and the grossness of men !\*

What is the meaning of the Fall of Satan? It has more than one meaning, into the developments of which there is not space to enter. In its highest meaning it is the descent of spirit into matter, which is symbolised as the Incarnation of God. In other words it is the Self-limita-

\* In the Christian Bible almost the same epithet used of Lucifer is applied to Christ :—"I am the bright, the morning Star". (Rev. XXII, 16).

tion of the Logos. It is the downward plunge of the essence of the Logos out of Reality into the Great Illusion, into the strife and stress of the growing self-consciousness, into the limitations of Time and Space. And thus in many ancient scriptures God illimited is contrasted with God Self-conditioned, and in His latter aspect He is allegorised under the figure of the mighty Archangel to whom are committed the lower worlds. He is the angel of measure, of weight, and of confinement. He is the Adversary, with whom every one must contend who would break through the ring "Pass not", and burst the bonds of matter. To him men are delivered that he may sift them like wheat, their mortal from their immortal part. So in that magnificent hymn, *The Secret of Satan*, it is said of him :—

"Many names hath God given Him, names of mystery, secret and terrible. The adversary, because Matter opposeth Spirit, and Time accuseth even the Saints of the Lord . . . .

"For Satan is the Magistrate of the Justice of God; he beareth the balance and the sword. For to him are committed weight and measure and number. Satan is the minister of God, Lord of the seven mansions of Hades, the Angel of the manifest worlds.

"The glory of Satan is the shadow of the Lord; the throne of Satan is the footstool of Adonai."

Very suggestively does Eliphas Lévi, in that curious little apologue of his, make Christ say to Satan, "Thou shalt be the genius of toil and industry; thou shalt spread thy wings from pole to pole; . . . instead of the haughtiness of isolation, thou shalt be the sublime pride of self-devotion. I will give thee the sceptre of earth and the key of heaven."

In an early Hebrew poem one of the functions of the

great Archangel—that of the Assayer, he who proves by trial and temptation—is illustrated by a striking parable.

“There was a day” says the poem, “when the sons of God came to present themselves before the Lord, and Satan came among them to present himself before the Lord.” (Mark that inclusion of Satan among the sons of God.) Job, the typical righteous, is tried by assault after assault, and triumphantly brought through all. “These things are allegories.”

There is a little poem which concisely concludes the whole matter.

Man's eyes in the spirit  
Were opened, and lo !  
A height was above him,  
A gulf was below.

The valley was pleasant,  
The mountain was steep ;  
And devils were laughing  
That angels should see.

Neither angels nor devils  
Had half understood,  
That knowledge of evil  
Is knowledge of good.\*

A. L.



“Whither shall I go from Thy spirit ? Or whither shall I flee from Thy presence ? If I ascend up into heaven, Thou art there ; if I make my bed in hell, behold, Thou art there.” (*Psalm cxxxix*, 7, 8.)

\* E. M. C., in *The Unknown World*.



## THE MASTER TAUGHT.

The sun was sinking, all was golden ; the wind made music with His words, words so simple and so childlike, all who heard could understand. Grand and glorious was His presence, full of victory won and triumph, full of strength that *knows* all weakness ; here was God-head—Man triumphant—Knower of all woes and pains, aching with the upwardstriver, yearning that he might attain.

Here in golden-flooded silence sat the Master and His chelas ; He had given words of wisdom, they had done their best to live them, and this living brought them to Him. Naught it mattered whence they came, skin or colour, clime or nation, neither one had brought them there ; rather was it Aspiration, Aspiration, Adoration, that now brought them to His feet, there to worship,—there in silence, head bowed low in awe and wonder, as the living peace there brooded. And within they felt the echo, and “I give it unto you.” He had found It, He the Master, He had lived as no other, therefore He alone could give It, could implant the yearning for It, and the Will to fight and conquer.

Peace, Peace, Peace, ye throbbing hearts of men ! As a binder of the parted, as the love 'twixt friend and friend, as a lover of Peace, as the Maker of Peace, as one impassioned for Peace, as the Utterer of words that make for Peace, so the Master lived. So too must we live ; because the heart that loves Him, so only can live ; yet no outer bond compelling, rather a yearning so to do.

Followers of Lord Buddha we, to be worthy of that naming is our earnest steadfast purpose ; Peace our watchword then shall be. Peace, a living, throbbing presence, ever near us, in and out, is a link bright, pure and golden, that binds us to our brother. Such is now our living purpose, and there broods o'er us His blessing, drawing us yet closer to Him, as He whispers, “Live as I lived ; strength to do so lives in the striving, and my Peace lies hid in you.”

A. R. P.

## STRAY NOTES.

Few things are more impressive in the work of modern men of science than the methods by which very minute quantities of matter can be dealt with. But a few years ago the idea of measuring all the essential properties of bodies, of which not the millionth part of an ounce was available, would have seemed absurd. The most sensitive instrument of research was probably the spectroscope, but, though that can deal with very small quantities, the information it gives is limited. Within recent years, however, we have actually caught the individual atoms, and counted them one by one in the beautiful method developed by Professor Rutherford in connection with the discharge of particles by radium. And just lately two entirely different methods have been devised for dealing with very small quantities, one of which is of a most remarkable nature, and on lines entirely novel ; for by it not only can we investigate minute quantities, but we can show the existence of bodies, whose life may be measured in millionths of a second, transition-compounds, whose formation in many cases may have been suspected upon theoretical grounds, but whose independent existence appeared entirely beyond the bounds of demonstration.

This new method is due to that most prolific of modern physicists, Sir J. J. Thomson, to whom we owe a large part of the later development of the theories of electricity and the nature of matter. His instrument is the favourite vacuum tube, which, from its old position as little better than a toy, has of recent years grown to be the most important piece of apparatus in physical research. We all know now that when an electrical discharge is passed through such a tube, negative particles are shot from the negative pole, and positive particles from the positive pole ; and the current consists of such particles, each of which has a definite mass and a definite electrical charge, the latter being the same for all—or in some cases a small multiple of the fundamental charge.

The negative particles are the electrons, all of equal mass and much smaller than the atoms of ordinary matter, of which the positive stream appears to consist.

It is the positive stream that is used in this new method of chemical analysis. Sir J. J. Thomson has found that the radiation from the positive pole produces a secondary radiation in the rarefied gases, and the negative pole or electrode is bombarded with a torrent of charged atoms or molecules of the gases and of various compounds formed by them. A thin stream or ray of these is allowed to pass through a fine tubular opening in the negative electrode, and this stream can now be dealt with in the chamber behind, separated from the rest of the discharge. The ray makes a fine spot of light on a screen, or it may mark a photographic plate, and the spot, if nothing further is done, remains stationary. But if an electrical field is formed across the stream by two parallel charged plates, the positive particles are repelled from the positive plate and attracted towards the negative, and the hitherto straight ray is bent, so that the spot of light is shifted. If the particles are all alike, and travel at the same speed, the spot remains a spot, and only moves its position. If, however, the particles differ in any way, the spot is divided or spread out, as the different particles are acted on to a different extent by the field. A heavy one, for instance, having more momentum than a light one at the same speed, would not be diverted so much from its path. Thus by measuring the shifting of the spot, we can learn something of the nature of the particles.

But this alone does not tell us much. It is found, however, that a magnetic field also has an effect of another order, as the stream of particles behaves as an electrical current, and, as is well known, anything carrying a current tends to move when placed across a magnetic field. An ordinary electric motor depends on this principle. If, therefore, we add to the electrical field a magnetic field, we have a double action on the ray; and, as the movement due to the latter field is at right angles to that due to the electric one, the simultaneous effects of the two can be independently observed, by measuring the amount and direction of the shifting of the light spot.

Now from previous investigation we know the amount of the

ultimate electrical charge—what one may call the electrical atom. This is the charge carried by, or perhaps actually constituting the electron. We can have no smaller charge, and all we can get on a molecule is one, two, three or four of such charges, and usually no more. Or, on the other hand, the molecule may lose one or more of the electrons naturally belonging to it. In either case the atom receives an electric charge, negative in the first case and positive in the second. If, therefore, we have a minute quantity of a mixture of gases in the tube—a quantity far below the possibility of weighing directly—we can, by measuring the positions of the spots produced by the breaking up of the original ray by the combined electrical and magnetic fields, tell what compounds have been formed. As the conditions are so different from those of ordinary chemical experiment, the bodies can be subjected to tests hitherto impossible. Moreover, new elements may be detected in this manner with tolerable certainty, for the molecular weight is given at once by direct observation, and we may look forward to some at least of the familiar gaps in the table of elements being filled up at no very distant time. It will be hard if one cannot find enough even of the rarest of elements to show signs of its existence, once it has been captured in a small vacuum tube.

But above all other powers of this wonderful method of chemical analysis is the ability to deal with compounds having only a momentary life. If a molecule lives but for the hundred millionth of a second it can reveal itself, and as there is every reason to believe in the temporary existence of transition-compounds, having an independent life of this momentary kind, we have opened before us an entirely new field of research, the extent of which it is as yet impossible to estimate. Already, among other substances, compounds of carbon and hydrogen of an extremely simple and extremely unstable nature have been shown to exist—compounds that, from the known nature of their elements, must be eagerly seeking to devour further atoms to satisfy their ungratified appetites, or, in chemical language, their unsatisfied bonds. The actual stages in the formation of familiar compounds can thus be traced, when the whole formation occupies time far below the limits of ordinary measurement.

The second method of dealing with very small quantities is

much more commonplace, and has not the far-reaching results of the one just described. It is in fact only an extension of ordinary weighing, but that extension is remarkable enough. Sir William Ramsay, whose work on the rare gases produced by radium is known all over the world, has recently succeeded in weighing directly the amount of the "emanation" of radium, that is, the gas which is the first product of the breaking up of the atom of radium. The theoretical importance of an actual determination of the density of this gas will be obvious to anyone who takes an interest in the problems of radio-activity, for it goes far to settle what actually happens to the radium in that transformation of the elements, which has now become familiar to us.

Radium is rare enough, but the emanation is much rarer, and the total supply available for the measurement was only one tenth of a millimetre—say, roughly, about one hundred and sixty thousandth of a cubic inch. And that the volume of a gas! It would seem far beyond any direct method of weighing, but the new balance is so sensitive, that it is said to weigh to the one hundred thousandth part of a milligramme. As about 28 grammes go to an ounce, a milligramme is about  $\frac{1}{28000}$  of an ounce; and the balance deals with  $\frac{1}{100000}$  of that small weight, or little more than one three thousand millionth of an ounce.

Details of the apparatus would not be of much general interest. Every part is reduced to the smallest mass possible by employing silica rods and quartz fibres for suspending the weights, but the essential feature is the way in which measurements are actually made. The whole balance is in an air-tight case, and the air-pressure is varied. This alters to a very minute degree the volume of a silica air-bulb on the balance, and therefore alters the balance. The pressure is adjusted until the balance is brought back to its zero position, and the alteration in pressure necessary gives the weight. As a large change in pressure means a very small change in the bulk of the silica bulb, the method is one of extreme refinement, though the figures given seem scarcely credible. However, with the tiny quantity of gas available, hardly enough to be visible to the naked eye, the density of the radium emanation has been measured, and hence its atomic

weight. This comes out at about 223. Now that of radium is 226.5. The difference is substantially that of helium, which is known to be continuously generated by radium. The evidence in support of the theory that a radium atom is degraded into an atom of the emanation by the expulsion of one atom of helium is now almost conclusive. We may therefore regard the succession of elements shown to be produced from radium as the result of successive ejections of helium atoms, one at a time.

It would seem that we are approaching some reconstruction of our theories of the elements. There must be some fundamental difference between an element subject to such progressive degradations as radium, and one which like helium is shown to be a constant product of such degradation. In some way or other it would appear as though helium were a kind of sub-element, assisting in the building of more complex ones. Doubtless in the near future we shall be able to penetrate further into the mysteries of the atom, and learn its actual structure, but then in all probability we shall find another world to conquer, the real nature of matter remaining the same old puzzle.

G.



These few words written by St. John of the Cross (1543 A.D.) may be of interest to our readers in both East and West, so full are they of "inwardness," of that spirit that dwells in the heart of the pilgrim, and so clearly do they express the truth that to find ourselves is to lose ourselves.

"That thou mayest have pleasure in everything seek pleasure in nothing.

That thou mayest know everything, seek to know nothing.

That thou mayest possess everything, seek to possess nothing.

That thou mayest be everything, seek to be nothing.

When thou dwellest upon anything, thou hast ceased to cast thyself upon the All."

A. R. P.



We not infrequently come across practical applications on a lower plane, reflections, as it were, of the great truth referred to in the last paragraph, that to lose ourselves is to find ourselves. One that is becoming every year more common and more

generally recognised, is the action of the subconscious mind, or the subliminal self, by whatever name we like to call it. It is when our everyday waking "self" is for the time being inactive, at least with regard to the particular point at issue, that the subconscious mind is often able to throw some light, which illuminates the whole question, and removes all difficulty and obscurity. A contributor has sent us the following quotation from the Presidential Address delivered by Prof. E. W. Hobson, F. R. S., to the Mathematical and Physical Section of the British Association at its Sheffield meeting in August of last year, which well illustrates this point :—

"A most interesting account has been written by one of the greatest mathematicians of our time, M. Henri Poincaré, of the way in which he was led to some of his most important mathematical discoveries. He describes the process of discovery as consisting of three stages :—the first of these consists of a long effort of concentrated attention upon the problem in hand in all its bearings ; during the second stage he is not consciously occupied with the subject at all, but at some quite unexpected moment the central idea which enables him to surmount the difficulties, the nature of which he had made clear to himself during the first stage, flashes suddenly into his consciousness ; the third stage consists of the work of carrying out in detail and reducing to a connected form the results to which he is led by the light of his central idea ; this stage, like the first, is one requiring conscious effort."

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Some of us may remember having heard Colonel Olcott on more than one occasion refer to a conversation he once had with Edison, in which the great inventor gave him an almost identical account of the way in which many of his inventions were made. The "central idea", which solved the problem of the invention, would sometimes flash into his mind, when he was occupied with some totally different subject, or sometimes even when he was walking along a noisy, crowded street.

*A propos* of this, we have just come across the following reference in the *Review of Reviews* for August to an article in the *Century Magazine*, describing an interview which Mr. Waldo P. Warren had with Edison on invention and inventors. When asked if he could force a solution by making himself think hard along a given line, Edison replied :—

"Oh no, I never think about a thing any longer than I want to. If I lose my interest in it, I turn to something else. I always keep six or eight things

going at once, and turn from one to the other as I feel like it. Very often I will work at a thing, and get where I can't see anything more in it, and just put it aside and go at something else, and the first thing I know the very idea I wanted will come to me. Then I drop the other, and go back to it and work it out."

Much unnecessary worry and waste of energy might be avoided, if we cultivated the habit of submitting to the tribunal of the subliminal self not only intellectual problems that call for solution, but also difficult decisions that have to be made ; while if, as some of us believe, the subliminal self has access to a region of the world of thought that is not open to the ordinary consciousness, we should have the further advantage that our opinions and decisions would be wiser, and would rest on a firmer basis. Unnecessary haste in forming opinions and making decisions is probably responsible for even more errors and catastrophes than undue delay.

\* \* \* \*

"Whoso doth hurry when he ought to rest,  
And tarries long when utmost speed is best,  
Destroys the slender fabric of his weal,  
As withered leaf is crushed beneath the heel.  
But they who wait betimes, nor haste too soon,  
Fulfil their purpose, as her orb the moon."

( From *Jātaka* No. 345. )

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The following words of Edison quoted from the interview referred to above may also be of interest to our readers :—

"I can understand or imagine that the brain can record impressions, but I cannot understand the will that forces it to take records. I once made a calculation if it were possible to record in so small a space the whole record of a man's life, supposing him to have a perfect memory. And I found that if it were possible to make a cylinder of diamond three quarters of an inch in diameter, and four inches long, by shaving off the records after each layer was made, there could be recorded thereon all that a person could say in talking ten hours a day for thirty years, and none of it would be beyond the limits of the microscope. So this branch of the thing is not so wonderful. But the will of man, that is the mystery ! Our body is highly organised and made up of cells all symmetrical and beautifully arranged. Is it the combined intelligence of the whole of the cells which we call 'will power', or is our body only a building, in which these cells are bricks without intelligence, and the will resides in a highly organised unit, which everywhere permeates our body, and which is beyond the range of vision even with the most powerful microscope ?"

Or, we may add, does the harmonious action of the will depend on the impulse given by this "organised unit" together with the



obedient response of the lives of the cells, as the harmony of the universe depends on the action of the Divine will, together with the obedient response of all individual units ?

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The only news we have to record this time is the formation, in July, of a new Branch in Glasgow. All our Branches withdraw more or less into *pralaya* during the summer recess ; but more definite activity will be resumed very shortly.

Some of the smaller buildings on the site of our future Headquarters are now ready for use ; so the Treasurer has taken up his abode there, in order that, being on the spot, he may be able to do something to hasten the work.

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We have received a very cordial letter from Dr. Arthur A. Wells, expressing his pleasure on receiving our first issue and his sympathy with our aims, and wishing us all success. He says :— "The *Pilgrim's* foundation principle is that of H.P.B.'s own teaching—what I have fought for in earlier times both in the Review and in the Vâhan—that our aspiration should be, *not* to intensify our sense of separation by carrying it up into the regions above the physical, but on the contrary to strive to forget ourselves, and rise beyond all thought of *personal* Karma to the one Life, in which we live and move and have our being. There is nothing new in this ; so say all masters of the spiritual life in all ages and all religions." But, as Dr. Wells goes on to point out, in view of the bewildering fascination exercised of late by the Astral Plane on the mind of the F. T. S. and of the mistifying haze cast over ethical problems by so-called occultism, it becomes most necessary to repeat and emphasise this great truth. We had hoped that Dr. Wells would have been one of our contributors, and he writes that were he ten years younger he would write for us, but that now his health does not permit of it. We fully appreciate the sympathy and support of one who is so well known as a forcible exponent of theosophical thought, and a loyal upholder of theosophical ideals ; and we shall endeavour always to keep in sight the great truth which, as he says, is our foundation principle.

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# THE PILGRIM.

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## THE MYSTIC WAY IN OMAR KHAYYAM.

Dreaming when Dawn's Left Hand was in the Sky,  
I heard a Voice within the Tavern cry,

“Awake, my Little Ones, and fill the Cup,  
Before Life's Liquor in its Cup be dry.”

And, as the Cock crew, those who stood before  
The Tavern shouted—“Open then the Door !

You know how little while we have to stay,  
And, once departed, may return no more.”

There are many types of men, and to each, when the time is ripe, a different form of mystical symbolism appeals, and best expresses the secret of its own nature. To those whose power is that of imagination, who are upon the Way of Art, the mysticism of the poets naturally speaks most clearly, and none has a more thrilling call than that of Omar Khayyam as presented in the translation of Fitz Gerald. How much of the true inwardness which we may discern is due to the one or the other does not really matter, but it would seem that the intuition of the translator in selecting and altering has had ~~quite~~ as much to do with the result achieved as has the genius of the original composer. To the “True Believers”,

those with ears to hear, the immortal Quatrains convey real teachings of the Inner Way, couched in symbols adapted to the artistic temperament, and therefore different from those generally associated with the Great Quest, which is too often assumed to be of necessity religious, devotional or philosophic, instead of the most romantic adventure in the world, the aim of chivalry, whose star-lit path winds before the feet of Knights and Bards. But it may well be asked, "What is the Quest?" It is to be perfect by means of the persistent effort to know truth, do good, and become beautiful, carried on from life to life with the mystic aid of Great Ones gone before, Kings and Poets who have endured to the end, and sung the song of victory.

In the verses which I have put at the head of this paper there are many of the mystery-words and symbols which, in my view, point out the Way to those who understand. I will take them in order, and would draw attention to the use of capitals by Fitz Gerald, which seems to indicate that he really understood that the words so treated mean more than meets the eye of the average Philistine.

*Dreaming* :—this word indicates the state of the poetic mind when awaiting inspiration ; the mind is held silent and still, so that the ideal about to be expressed may be thrown into it like a beam of light, there to illuminate and bring into consciousness all the detailed memories in the poet's experience which correspond to it, and illustrate its working out in practice. An ideal is a transcendental creative force, which thrown into the worlds of form causes certain happenings, some of which concrete results will be in the poet's memory and will be brought in turn into his focus of consciousness by the energy of the ideal, when his imagination is vibrating in harmony with it. The facts of experience so remembered he will seize upon to describe the ideal, and will weave them into his work, so that it will also be shown to other men by means of

the illustrations he provides. By the power of the imagination he alone can grasp and wield this creative energy, and for that Song he gladly sells his reputation among the children of this world. Such was the experience of Omar :—

Indeed the Idols I have loved so long  
Have done my Credit in Men's Eye much wrong !  
Have drown'd my Honour in a shallow Cup,  
And sold my Reputation for a Song.

Those who have read my *Seven Rays of Development*, will remember that I place the Poetic Ray in a position intermediate between the Rays of the Ruler and the Thinker, and that therefore it has some of the special power of both, energising in the imagination as creative thought, and in the body as physical vitality. On further reflection, I think that the Ray of the Ruler is that of Love or Devotion, for the Master said, "Whosoever would be chief among you, let him be your servant"; while that of the Priest should be called the Ray of Religion. I mention this here, because it throws light upon the three Paths and their methods, and through them on the dreaming method of the Way of Art. The method of the Path of Devotion is that of *contemplation* of an Ideal Person or Being, in order to become like Him—the imitation of Christ, for example ; this is clearly the Way for the Ruler, who can do no wrong and admit no error in virtue of his position. The method of the Path of Action is that of *concentration* on the thing to be done, so drawing on the power of the Ray of Action, which pours into the personality from the Spiritual Centre. The method of the Path of Knowledge is that of *meditation* on ideas, and the following out of the first principles in manifested nature, till the world is understood. The Poetic Way then will be a combination of contemplation of the Ideal Being, and meditation on the Creative Ideas shown in nature and man, which are the energies of that supremely beautiful Self, the Ineffable One. The mind is stilled by the

contemplation, the imagination is brought into activity by the meditation ; such is the dreaming of the poet, so arrives

“The light that never was on sea or land,  
The consecration and the poet’s dream.”

*Dawn’s Left Hand* :—this is a transient light on the horizon, which appears in the East about an hour before the true dawn, and symbolises, I think, the transient illumination we call inspiration, which precedes the true mystical illumination known to those upon the Way of Initiation. It is my conviction that all great poets are Initiates, and have that cosmic consciousness, which consists in the realisation of the certainty of immortality, and of the presence of the Supreme Self in the hearts of all beings, and in the unshakable conviction that beneath all the sin, sorrow and suffering of the world all is really right, and that all things work together for good.

*The Voice* :—This is the Voice of the Silence, which speaks when the mind is stilled ; it is the Genius of the poet, the Pilgrim Self within him who grasps the power of the Ideal, clothes it with rhythmic words, and so presents it to the world of men who cannot reach it for themselves. To the Ruler it is the Master who says to him, “ Be perfect ” ; to the Man of Action it is Conscience who says, “ Do this ” ; to the Philosopher it is Truth who says, “ That is so.” To the poet it says “ That is so ” to his imagination, and “ Be perfect ” to his mind ; for through meditation the Creative Idea becomes realised in consciousness, while by devotion to the Ideal Self and its contemplation he gradually becomes identified with it. This Ideal Self is the Divine Man within, the Comforter who leads us into all truth, the Warrior who fights for us, the Silent Watcher, the Self of Spirit with whom the self of matter can never meet, there is no place for both. He is the Light of the World, and when we have found him we have lost our self. He is in truth—

The Mighty Mamoud, the victorious Lord,  
That all the misbelieving and black Horde

Of Fears and Sorrows that infest the Soul  
Scatters and slays with his enchanted Sword.

*The Tavern* :—this is the poet's mind and personality ; within the mystic Wine of the triple Power of the Spirit—Life, Love, and Light—is poured out and shared with all the world, while the Door of consciousness is wide open to all ideas and experiences ; nothing human is alien to the poet, since there is nothing which does not illustrate the working of the powers of manifestation, whose outcome is the totality of things. None so poor or ignorant but the poet will learn something from him, none so young or weak but he can feel for him, none so sinful but he sees the Spark of the Divinity within. As the Tavern is open to all who come, so the child-like mind, unprejudiced and uncensorious, accepts men as they are, and makes the best of them ; and to the poetic consciousness it is just the same.

For in and out, above, about, below,  
'Tis nothing but a Magic Shadow-Show,  
Play'd in a Box whose Candle is the Sun,  
Round which we Phantom Figures come and go.

*The Little Ones* :—these are the Initiates new-born into the Spiritual Body, the disciples of the Poetic Teacher, the babes and sucklings, the little children who truly lead us. In this connection I remember remarking that it made a wonderful difference if, in reading the New Testament, one substituted the word Initiate for such phrases, and was somewhat severely asked if the Master meant that when He said, "Suffer little children to come unto me." I ventured to say that I thought perhaps He did ; and on looking afterwards at the literal translation, I found, "Let the little children come to me," he said, "and do not hinder them, for it is to the child-like that the Kingdom of God belongs. I tell you that unless a man receives the Kingdom of God like a child, he will not enter it at all." It is evident that the Master took the children as symbolic of those born of the Spirit, since He also said,

"The Kingdom of God is within you." It is there on the spaceless plane of the Eternal that the Mystic is born a little child, and attains to manhood as he treads the long Path of Return from life to life. To attain this new birth is to set out upon the Mystic Quest in reality, then adventures come to the adventurous, and the rapture of pursuing is the prize the vanquished gain, if indeed vanquishment is possible when the only failure is to cease to strive. On this path the Little Ones may be sure of joy in the Island of the Blessed within their own hearts, while the wise, deafened by the roar of the Eternal No, can only wail with Omar in the days of his ignorance :—

Then to the rolling Heav'n itself I cried,  
 Asking, "What Lamp had Destiny to guide  
 Her little Children stumbling in the Dark?"  
 And "A blind Understanding !" Heav'n replied.

*The Cup* is the personality of the Initiate, into whose body, soul and mind the Spiritual Powers of Vitality, Activity and Wisdom pour from the "Inner Heart," that indestructible centre symbolised by the Philosopher's Stone, which is the foundation of the cosmic being for all eternity. Inasmuch as the mind and soul have their proper centres in the body, the Cup symbol is particularly suitable to the latter ; the body is the living cup in which the three Powers are received, and whence they radiate into the world for the helping of men. Hence the great importance of the cultivation of beauty in the shape of perfect health and strength ; the body cannot be a good radiator of Spiritual Power if it is over-worked, underfed, or in any way depressed in vitality, since it sooner or later falls out of harmony with the Powers, and ceases to vibrate to their note, just as a piano-string fails to repeat the higher harmonics when out of tune. This disharmony through the neglect of the gospel of physiological righteousness is, I venture to think, the true cause of the spiritual darkness and dryness so generally complained of by the Saints, who mortified the flesh to such an extent that the inner Light and

Love were shut out, and then they lamented that God had turned His face away from them ! The perfect body is the Holy Grail when the Powers are pouring through it, the Cup of vital health and healing for the world ; it is also the cup of the ordinary physical life of the animal, and it is in this sense that Omar insists on the importance of the Awakening or New Birth "Before Life's Liquor in its Cup be dry." He is continually reiterating this idea :—

Come, fill the Cup, and in the Fire of Spring  
The Winter Garment of Repentance fling :  
The Bird of Time has but a little way  
To fly—and Lo ! the Bird is on the Wing.

In this stanza the filling of the Cup is reinforced by another vivid symbol, in which the personality is called the Winter Garment of Repentance, and has to be flung into the Fire of Spring, the Power of Spiritual Vitality, which pours into the body after initiation.

Of this process *Light on the Path* says, "The whole personality of the man is dissolved and melted ; it is held by the divine fragment which has created it as a mere subject for grave experiment and experience." It is at the stage of developed personality that the repentance, the turning away from the used-up attractions of the outer life in consequence of the winter of our discontent occurs, hence the fitness of the phrase the "Winter Garment of Repentance." The Bird of Time is the personal Ego of the single incarnation ; and the short flight of the Bird already on the Wing recalls the story of the Saxon King seated with his warriors in the lighted hall. A bird flew in at the open door, round the room, and out again into the darkness. "Such," said the King, "is the life of man." Omar again says in this connection :—

How long, how long, in definite pursuit  
Of This and That endeavour and dispute ?  
Better be merry with the fruitful Grape  
Than sadden after none, or bitter Fruit.



*The Cock-Crow* :—this, I think, symbolises the coming of the true Dawn of illumination in the mind, together with the utterance of the inner Voice. The idea of the bird may also be connected with that of the peacock with spread tail, which indicates a certain stage of initiation. In an old edition of Jacob Boehme which I have seen, there is an illustration of a developed man with all the occult centres in activity, and at the heart is a series of little pictures which you turn over, apparently indicating different stages of advancement. One of these is that of a peacock with his tail spread, and I could not imagine why such a symbol, generally supposed to mean arrogance, vanity and pride, should be used. It has dawned upon me recently that the spread tail resembles the aura which surrounds the adept like a series of circular rainbows, as described by psychics. The proportion between the body of the Initiate and this splendid emanation would be not unlike that between the bird and his spread tail, while the circles of iridescent eyes would suggest the rainbow aura ; in fact nothing else in nature would illustrate it so well. The cock with his tall tailfeathers might perhaps indicate an earlier stage of development, with a less pronounced aura, as well as the coming of illumination by his crowing at the Dawn. Of this inner light the poet says :—

And this I know : whether the one True Light  
Kindle to Love, or Wrath consume me quite,  
One Glimpse of It within the Tavern caught,  
Better than in the Temple lost outright.

*Those who stood before the Tavern* :—these are the disciples, who come to learn the Way from the poetic Teacher whose Cup is full, and who can open the Door of his mind and pour out the hidden Wisdom for those who are ready. To open the Door is to point out the Way in the first place, and confer the Initiation in the second, if these processes are not essentially the same. I am inclined to think that, so far

as the strictly physical side of initiation goes, it consists in transferring more rapid vibrations than normal from the brain and body of the teacher to that of the neophyte ; once set in motion, these energies are kept going by the power of the Divine Self of the latter acting from within. What happens further in the psychic and mental spheres those who know do not tell, and those who tell do not know ; for when a man has had the experience he does not need telling, and when he has not it cannot be told to him, for he is incapable of conceiving it. Omar thus describes the days of his ignorance :—

Myself when young did eagerly frequent  
 Doctor and Saint, and heard great Argument  
 About it and about ; but evermore  
 Came out by the same Door that in I went.

Such is the conclusion to which all men come in one life or another, when the "great famine arises in the land." All the talk of the philosophers, all the arguments, all the negations, all the sciences, all the activities of life are evermore upon the surface of things. It all turns out to be vanity. We may memorise facts and study details for a hundred lives ; we may criticise mystics, analyse saints, collect psychic phenomena, discuss the experiences of others, and talk about telepathy and the subconscious for ever and ever ; we may practise the externals of religion, hear endless sermons and throw ourselves headlong into good works ; or oscillate between palmists, clairvoyants and astrologers, running from lecture to lecture and teacher to teacher—but we evermore come out by the same dull Door that in we went. None of these superficialities can lead to the Way that is sought by retreating within, and found by reaching the inner fortress whence the personal man is viewed with impartiality. All the interests and duties of the wise and prudent, all the effort, hustle, and success, all the kingdoms and glories of this world, are worthless in view of the swiftly coming end.

Oh, come with old Khayyam and leave the Wise  
 To talk ; one thing is certain that Life flies ;  
     One thing is certain and the rest is Lies ;  
 The Flower that once has blown forever dies.

This is an example of the "utter pessimism" so generally attributed to Omar, but on the reincarnation hypothesis it is of necessity true. The Flower is the personality which, before the new birth has been attained, does fade out at the end of the after life. The Divine Spark withdraws into the rudimentary Spiritual Body, in which consciousness has not yet been awakened, just as the sap sinks into the root when the flower has faded. To live the life of the children of this world is to tread "the broad road that leadeth to destruction" of the personality, that is, to follow the majority of young Egos on the great drift from life to life, making no particular effort, learning a little in each birth, accumulating a little innate faculty for the next, and reaching "destruction" at the end of each life-period ; but at the same time, according to some occultists, running the risk of falling behind in the race, and being suspended for untold æons, till, in another scheme of evolution, opportunities recur for the early stages of experience still required. If this is true, no wonder that the Teachers warn against delay !

One Moment is Annihilation's Waste,  
 One Moment of the Well of Life to taste—  
     The Stars are setting, and the Caravan  
 Starts for the Dawn of Nothing—Oh, make haste !

But to find "the narrow way that leadeth unto life eternal", is to "save the soul alive", by attaining the stage of development when the consciousness no longer fades out, because during earth-life it has been aroused in the Spiritual Body, the permanent reincarnating Ego ; then all the memories which make up the personality are taken up into the permanent body, the consciousness is no longer lost, and

the return to birth is made by the Ego in full memory of the past, which is retained in the subconsciousness, if not in the waking mind of the new personality. From the point of view of the Ego, the new man is simply a remanifestation of the old, although in other surroundings, and possibly of different sex. Hence the first initiated personality is immortalised, and in all future lives is reproduced on the lower planes of being. Such individuals tend to show the mental characteristics of both sexes, although shut up in the physical body of one, and to possess both the determination of man and the tenderness of woman ; they are evermore different from ordinary folk, and stand alone, doing their appointed work as practical mystics drawing power from within. Of course this theory of rebirth can only be demonstrated to each individual in turn, as he recovers the memory for himself ; there are those who declare that they have done it, and for them the negations of all the philosophers from the beginning of time till now are just the crackling of thorns under a pot ; those who remember *know*. This awakening of consciousness in the eternal body is symbolised by the legend of the Sleeping Beauty, roused by the kiss of the Prince who has forced his way through the briars of difficulty and the enchanted forest of illusion ; it is the transmutation of the personal into the Pilgrim Self, the temporal into the cosmic point of view. The first stage of this transformation, the first step upon the Path is, I think, suggested in the Quatrain :—

And lately by the Tavern Door agape,  
Came stealing through the Dusk an Angel Shape,  
Bearing a Vessel on his Shoulder ; and  
He bid me taste of it ; and 'twas the Grape.

Here the Dusk means imperfect illumination ; the Door of the Tavern of the personal consciousness stands wide, but the Self is still within it and identified with the personality, the “desires of the individual soul” are not yet conquered.

At this stage the Pilgrim Self always seems to be figured as Another, unity with him is not yet, so he is described as an Angel bearing the Vessel of the Spiritual Body, which contains the Wine of Life Immortal, of which the personal self is given a taste. This may be just a momentary experience, such as Bucke writes of in his *Cosmic Consciousness*. But in his case it was momentous enough to change his whole view of life, and to implant the unshakable certainty of personal immortality and of the justice of the universe. Of this wine and its tremendous power Omar writes :—

The Grape that can with Logic absolute  
The Two-and-Seventy jarring Sects confute :  
The subtle Alchemist, that in a Trice  
Life's leaden Metal into Gold transmute.

At this stage man is said to be born of Water and the Spirit, and I infer that this means that the individual is no longer identified with the physical body, but with the psychic, that sphere being always correlated with water in mystery language ; while the consciousness is also aroused in the Spiritual Body. Henceforward, till the next initiation, the Self swings between the two points of view ; in moments of illumination it rises to the higher and realises the standpoint of the Pilgrim Self ; at others it sinks back to the personal attitude, though no longer identified with the body. The Self seems to be generally identified with the Psyche, but draws power and inspiration from the Spirit, at least during waking life. I think this is shown very clearly in the lives of the Saints, who had no conception of a Higher Self, but who strenuously identified themselves with the 'worm' of the body, and attributed all else to Another, figured as an Oriental Potentate seated above the clouds ; but even in their case there are differences in the periods of union and illumination, which alternate with intervals of overclouding by the personal illusion called spiritual darkness and dryness. Omar

has several stanzas which seem to illustrate this stage, when the Pilgrim Self is represented as Another, the Beloved.

Here with a Loaf of Bread beneath the Bough,  
A flask of Wine, a Book of Verse—and Thou,  
Beside me singing in the Wilderness—  
And Wilderness is Paradise enow.

'Thou' refers to the poet's Genius, his real Self, and while it is singing, that is to say, while the divine afflatus is descending, the Wilderness of ordinary life becomes the Paradise of Immortality. I suggest that the Bread, Wine, and Book of Verse symbolise the body, soul, and mind of the poet, with the corresponding spheres of being ; while the Bough is the Sacred Vine whose Daughter is the Singer. In the case of a man, this other Self is sure to be conceived of as feminine, because it represents the feminine element of his own nature, which in another birth would manifest and cause him to be reborn a woman. Again he sings:—

Ah Love ! could you and I with Fate conspire  
To grasp this sorry Scheme of Things entire,  
Would we not shatter it to bits—and then  
Re-mould it nearer to the Heart's Desire !

Here he aspires to the union and identification with the true Self which I think comes with the second mystical initiation, when the consciousness really and truly retires into the inner fortress, and thence views the personal man with impartiality, and at the same time sees the whole scheme of things as it really is, without bias or personal illusion. When this awakening comes, the scheme of things, sorry indeed from the personal standpoint, can be grasped in its entirety ; then the whole magnificent plan of the universe and the pilgrimage of the Soul through it for growth and experience is spread out before the mind's eye, the scheme as it appeared to the personality is shattered, and the idea of the whole re-moulded from the cosmic standpoint ; then, perhaps in a momentary flash, as in Bucke's case, the Heart's Desire for freedom and

justice, wisdom and love is realised. But there is one Quatrain in which the poet seems to indicate that he had reached this second stage, that of mystical union figured as marriage with the Beloved, as taught in the myth of Eros and Psyche. There during the first stage the Beloved came to Psyche in the darkness of night—before illumination—but her jealous sisters suggested that he was a monster, so she lit the lamp of intellect, only to see the fairest of the Gods ; a drop of hot oil fell upon his shoulder, and he awoke and left her, so she died, but to be translated to heaven to live with him in immortal wedlock for evermore. Such is the stage of union of the soul with the Divine Self. Of this Omar sings :—

You know, my Friends, how long since in my House  
For a new Marriage I did make Carouse,  
Divorced old barren Reason from my Bed  
And took the Daughter of the Vine to Spouse.

This marriage or union with the permanent Self must involve the complete shifting of the point of view from the personal to the impersonal, so that the individual consciously becomes the Pilgrim, and lives, thinks, and acts from his standpoint. Then the inner eyes will see and the inner ears hear, for "to see and hear, this is the second stage." To hear in this sense means, I suggest, to be able to grasp the first principles working out as the universe of manifestation ; to see is to comprehend the corresponding facts as they present themselves in experience. To see truly in this sense, it is clear that a perfectly unbiassed and detached mind is essential, for then the scientific standpoint, with an entire elimination of the personal equation, would be reached. When the true theory of things can be grasped, and the corresponding details seen with unflinching accuracy, then we can say that we know. The carousal which Omar speaks of corresponds, I think, to the killing of the fatted calf and the making merry, in the parable—there too the prodigal had left the

"riotous living" of the physical sphere and the "citizen of that place," of the psychic—the personality in fact—and had returned to his father, the Pilgrim Self, the Spirit within ; the poet similarly would have become one with his own Genius. No wonder there was a carousal.

This second stage is called in other symbolism the "Baptism of Fire and the Holy Ghost" ; it involves the loosing of the consciousness from the bonds of the psychic sphere, and its free activity in the mental, apart and distinct from the personality of time and place. The mental sphere is always correlated with Fire, as the psychic is with Water, while the term "Holy Ghost" implies a further development of the Spiritual Body which would naturally follow the second stage. After this the Path leads out of all human experience, and it is idle to try to trace it further, even in imagination ; as it is, I have a painful certainty that much of what I have ventured to say will be to the Greeks foolishness and to the Jews a stumbling-block. I can only hope that these reflections on the mystic symbolism of Omar Khayyam will bring some light to those who love his verses, and that in their case his heart's desire may be fulfilled :—

That eve'n my buried Ashes such a Snare  
Of Perfume shall throw up into the Air,  
That not a True Believer passing by  
But shall be overtaken unaware.

A. H. WARD.



## CONCEPTS OF THEOSOPHY.

### I. WHAT IS THEOSOPHY ?

*(Concluded from p. 98.)*

The above illustrations will, it is hoped, serve to clear the ground for us a little, and help us in deducing the essential principles underlying wisdom. Wisdom, we note, is the recognition of a larger meaning in external objects, with the help of which we transcend the limited and separative values of objects, and see them integrated with each other and with the whole. Things which were formerly regarded as mutually excluding, are now seen as parts of a larger whole. In this totality there is room not only for the sublime but also for the lowly ; the meanest of things is thus seen as being integrally connected with the loftiest. The pansy at the feet of the great mystic poet, equally with the contemplation of the consciousness of man, repeated to him the tale of the immortality of the soul, and moved him to thoughts too deep for tears. To another larger soul, the attraction of the moth for the fire indicated the deathless nature of selfless love ; and yet another saw in the radiation of light from the stars the throbbing of a cosmic heart making for evolution and leading to

“One God, one law, one element,  
And one far-off divine event,  
To which the whole creation moves.”

If we analyse further the significance of this larger meaning in which wisdom clothes the external objects, we shall see that it lies in the reduction of the separative object-value of things to the consciousness. Not only do the objects and

the facts of experience tend to coalesce and integrate, not only do we see them as evidencing on these lower planes some larger principle of life and being, but what is more, this larger life is dimly seen as being closely related to a deeper stratum of our own being. The doctor, realising the larger meaning of disease, knows thereby, as already said, that the life-principle is something deeper and more profound than the manifestations of life through a particular organism. He knows that the somatic life, towards which the lives of the individual cells tend, though expressing itself in and through the combination of these lower lives, is yet something deeper, more perfect, and more transcendent than any of these, as well as than the concrete personality round which they cluster and move. The wise man also sees a larger relation in things than the one presented by the senses and the mind—a relation in which they subserve more truly the needs of the deeper and more real man in him ; a relation which is more intimate than that underlying the activity of the senses and desires. The child sees in the apple merely the prospect of gratifying its senses, whereas Newton saw in it the glorious picture of an integrated universe, dimly indicating in its turn the dignity of human consciousness in understanding and controlling the outer forces therein.

The student of occult phenomena ordinarily sees in them only a special separative value, and hence he is content, if he can use them for the gratification of the personality. But to a scientific student they indicate the mysterious power and level of consciousness functioning in man, and open out a vista of thought leading ultimately to the recognition of the immortality and universality of the human soul. He sees in these phenomena the promise and potency of that life, wherein the objects appear to be the expressions of fulness of the consciousness in him, becoming more and more of the nature of consciousness, and correlated with it as its power, or self-

expression. The phenomena of water-finding and metal-finding thus suggest to him, as we have seen, the presence of some mode of consciousness in matter, whereby alone it can affect the consciousness of man manifesting as the "subliminal life." It takes him beyond the so-called not-I in water and metal ; and also leads him to realise the deeper stratum of consciousness in man. It reveals to him, on the one hand, the universal and inexhaustible fount of consciousness underlying all matter and form, and on the other, the more profound "I" so intimately connected with this universal mode—an "I" of the nature of divinity, where the differences between the various individualities are reduced to a minimum. Wisdom, therefore, is always indicative of a universal life, in which both the objects and the I lose their separative physical rigidity, and tend to unite with each other in the field or bosom of an almost divine consciousness, thereby bringing about a richness of our conception of life and being.

We have seen that the traces of these two elements of transcendence or uniqueness, and universality or uniformity, are also to be found in the lower mode of consciousness known to us as the desire-nature ; that they constitute the message which the desire-nature has for us. The effect of the mind, too, is similar, and brings man in contact with the world of objects. It compels him to let go his hold on the separative "I" of Kâma, and makes him seek for deeper values in himself and outer objects. He sees that, just as in and through desires there is the irradiation or indication of a larger life, which, when polarised into the man and his world, brings about their reintegration by manifesting as thirst, so also the mind and the other principles of man have for their sole function the re-establishment of the ever-present unity and universality, uniqueness and transcendence of the Self. The fulness of life and being which mind, thus viewed, indicates, is the fulness of *knowability*, the unifying

of the diverse attributes and powers of the objects with man and his consciousness, and, as such, is more effective than desire in indicating the Self in the aspirant after the true life. For outer things turn away from the abstemious dweller in the body, and hence the aspirant is very often apt to regard the mere renouncement of the outer objects, and the consequent latency of the desire-principle, as the supreme state of self-expression and bliss. He is apt to ignore the element of *rasa*, or sweetness, the receptivity of outer objects, which persists even after such renouncement, and which *Light on the Path* characterises as the desire for sensation.

विषया विनिवर्तन्ते निराहारस्य देहिनिः ।

रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते ॥

(*Bhagavadgītā*, II, 59.)

But the message which the mind and *Buddhi* bring is more clear and emphatic, and therefore less liable to be perverted by the separative instincts of man. But for the mind, which associates him with the ideal residue of objects with all their attributes; but for the laws of association correlating objects with similar other objects on the one hand and with consciousness on the other ; but for *Buddhi*, or the principle of determination of the essential characteristics of objects, containing within them in a seed-form the power of correlation with other objects and man ; but for these, the student of Theosophy would have inevitably fallen into the common mistake of trying to establish his separated self in the name of the One Life, by a forcible renouncement of concrete objects. The persistence of the ideal residues of objects in the mind and in memory, the overpowering laws of association which compel man to associate in the apparent and separative value of an object the traces of similar values in other objects, the mysterious power of the law of difference, whereby the more we seek artificially to distinguish and isolate a given object,

the more do the opposite qualities invade and colour our effort at isolation ; all these are but the unmistakable indications of the claim of the outer objects to be the expressions of the universal and all-pervading nature of the Self.

It will be apparent from the above that, not only in the wisdom-mode, but also as underlying all the principles of man, consciousness always tends to indicate the transcendent, as well as the universal ; and that, due to the former tendency, we come to realise, in a dim way at least, that the definite I in us has a transcendent bearing, and a depth in which universes can merge without a residue ; due to the latter tendency, towards universality, we come to realise that the outer world of objects, appearing as the many, tends to integrate, and thus to manifest a synthetic unity and uniformity. Over and above these two manifested poles, we see that they converge towards each other, so as to evolve therefrom a higher kind of transcendence and unity ; for we must never forget that consciousness ever indicates a unity, a homogeneity, and that all the varied presentments of consciousness are ever suggestive of a single whole in which the two tendencies referred to above merge. Hence is it that in the domain of perception the I and the world of the moment are ever presented as a homogeneous whole. The marksman, taking aim, is, in this act of consciousness, oblivious at the moment of the separated I as well as of the outside object as independent of the I in him. He sees a whole in which both these tendencies are, for the time being, at least, unified. It is only when he seeks to define this totality, this singleness, that he discovers in the consciousness the twofold tendency of reflecting and manifesting the definite I apart from the object, and the object as being integrated with the world of objects around. Hence the I and the object of a given moment, are the results of *pratyabhi-jñāta*, or reflection, which tends to express the wholeness in terms of manifestation—as relating to a definite centre of mani-

festation on the one hand, and an equally definite external infinity of forms on the other.

This tendency in the one consciousness to manifest itself as the two poles of the definite I and the definite world, with the connecting links of the definite principles of knowledge and correlation, is known as the principle of Ahankâra which expands, as it were, the One Self into a triplicity of the knower, the known, and the mode of knowledge. It is as though the Self, willing to know itself, dramatically projects itself into the three, in order that, by realising the Self in each, the fulness of the Self may be again realised by its projected parts, the *jivas* of a system, in the self-same way that a child understands the meaning of a mathematical problem with the help of the various definite steps in the process of working it out. But, just as the unity of the solution and its eternal or universal truth cannot manifest in the lower concrete mind of the child, if he regards the steps to be mutually exclusive and independent things, if he does not see through each the one solution or truth expressing itself in terms of the laws of his mind and reason, and approaching self-realisation and self-vindication, and if he does not, even when apparently working with these steps have the one solution always in view,—so also the consciousness can never express or indicate the One Self so long as we do not rise beyond these separative values, and know them as being always indicative of the Self, and not its limit—as mere steps towards the self-expression of the One Life. If, therefore, we cannot see this Self-value, manifesting as transcendence in the subject of a given moment, as universality in the object, and as the spirit of union underlying the specific mode of knowledge, then, misinterpreting the tendency of transcendence as separative uniqueness, we see a definite I in time and space, limited by a universal mode which threatens always to engulf the rigid separative I of the moment, and make us lose ourselves in the

contemplation of the outer. The world of objects thus appears to the ordinary religious man to be the result of a universal power tending to create *moha* or illusion ; and the one power which can check the tendency of separative self-accentuation in us manifests now as the hostile power of *ajnāna* or partial knowledge.

But when, on the other hand, we realise that the transcendent uniqueness of the I is a universal power indicating the true secondlessness of the Self—when we realise that the Self is secondless, because even the apparent second, the outer, is truly itself, and because the true Self becomes at once indicated in any point of manifestation, if we succeed in thus unifying, in the transcendent Self, the definite notions of the I and the world—then the very principle of Ahankāra ceases to be a limiting power. We then understand that, but for this I-expressing faculty, now regarded as a mode of synthesis, not of antithesis, no manifested *jīva* could ever realise the one and secondless nature of the Self, that is itself. Ahankāra can bind the ego only when we utilise it to establish either a separated I or a separated object. To one who understands that the Self is indicated by everything which has name and form, it becomes truly of the nature of *Vidyā* or Theosophy, which, out of the manifested infinity ever indicates and can evolve the One and the secondless I, or the Self in him.

यस्तु सर्वाणि भूतान्यात्मन्येवानुपश्यति ।

सर्वभूतेषु चात्मानं ततो न विजुगुप्सते ॥

“Who sees all forms in the Self, and the Self in all forms, from him It does not conceal Itself.” (*Isopanishad*, 6)

He knows then the true meaning of Theosophy, or *Brahmavidyā* as indicating the inherent divinity of consciousness, nay as itself the very essence of consciousness, which alone can manifest the Divine Self. He then realises the all-illuminating power of consciousness, reflecting the

Self just as the light of the sun may be seen, not as manifesting the world of objects, but as reflecting from every point and every object the one sun, as always seeking to draw our downward attention from the objects manifested up to the one source of all light and life. Hence we must know Theosophy to be the all-manifesting power of the Self, the all-illuminating and self-vindicating essence of consciousness, and seek no longer to utilise its light for the establishment of the separated self and the separated world, but, knowing its real trend, realise It to be the Divine Consciousness ever reflecting and indicating the Self. But just as, if we look to the concrete effect of the illumination of different objects around the source of light, if we attend to the definite results of light in illuminating objects in different degrees according as they are far from or near to the source of light, if we seek to tabulate this knowledge and to measure the nature of light by its concrete effects, then we may indeed know something of the laws of light, but we shall entirely miss its real significance, shall fail to perceive its unity—so also, when we forget the real meaning and trend of the divinity of consciousness, as the consciousness of the Self, always reflecting the same, when, instead of turning always to its goal, the Self, we confine ourselves to the nature, quality, degree or position of the reflecting surfaces, then, dwelling on separateness, our knowledge will be manifested in terms of name and form, in the *jivas* and bodies of a plane.

भेदबुद्धिस्तु संसारे वर्तमाना प्रवर्तते ।

अविद्येयं महाभाग विद्या च तन्निवर्तनम् ॥

“The differentiative intellect [that which distinguishes the *jīva* and Brahman as separate substances] abiding in this world actively manifests. This, O thou of great destiny, is ignorance [*avidyā*], of which the cessation is knowledge [*vidyā*].” (*Devī Bhāgavatam*, I, xviii, 42, 43)

So long as the thirst for separate uniqueness governs his *Buddhi*, the man turns towards *Sansāra*, or the outer infinity of name and form; this is *Avidyā* or imperfect knowledge.



*Vidyā* is the mode of consciousness wherein the One Self is seen in and through everything. It is the turning away of the face from the outer many, and the false unique within and without.

Theosophy is thus the *Vidyā*, the consciousness which has ever the One Self for its trend or goal—the Devi—the all-illuminating essence and power of consciousness—the Light which alone causes us to turn our face to its source, the Divine Sun. She is verily the consciousness of the Self, ever proving, or rather indicating, the divinity of everything. In what is called matter, this indicative trend manifests as a tendency towards universality, uniformity, or unity ; while in the centres of consciousness, it radiates forth as the thirst after uniqueness or secondlessness, in order that man on the lower planes of manifestation may, by their reintegration, understand the true message of consciousness and re-become the Self, which he verily is. But this understanding is not possible, so long as he misinterprets the message, and, coloured in his quest by the spirit of separated uniqueness and being, seeks to establish his separated self, and fails to realise the true meaning of the world of forms around. The result of this misinterpretation of himself and his world is *Avidyā*, or partial knowledge, which, like the flickering lamp in a dark room, intensifies the gloom of separateness, and makes him see the snake in the rope, the separated self in the Self above all *gunas*. But when he understands the real meaning of the apparently separated being, when he grasps his own individuality firmly, and knows it to be but an instrument for indicating the life beyond individuality—when once he reads aright the universal meaning of outer things, and ceases to regard them as independent realities outside him, intensifying his separated life—then he can understand that the song of life is only indicative of the Divine Musician behind all phenomena. So the *Bhāgavatam* says :—

न चास्य कश्चिन्निपुणेन धातुर्वैति जन्तुः कुमनीष जतोः ।

नामानि रूपाणि मनोवचोभिः संतन्वतो नटचर्यामिवान्नः ॥

"No ignorant creature whose understanding is corrupt can ever, by abstract reasoning, however skilful, understand the pastime of the Preserver [of the world], Who has, like the performance of the actor, expanded in names [*nāma*] by words, and in forms [*rūpa*] by the mind." [Note :—The universe is Ishvara in expansion in *nāma* and *rūpa*.]

(*Bhāgavatam*, I, iii, 37).

Just as the ordinary man revelling in outer things sees only the various characters and situations in and through which the author of the play seeks to express his inner meaning and purpose, and is thus attracted to these many and definite personages and things brought on the board, oblivious of the idea that the author seeks to express through his imagery, so also no man of impure consciousness, and coloured by the separative quest, can, however skilful in lower things, understand the meaning of this sport of the One Self—the universe with its warp and woof of name and form projected into an apparently outer and independent being. On the other hand, the man who looks for the author through the play is, by the very richness and variety of minor details, characters, and situations, enabled to realise all the more fully the consciousness operating in the author. So, too, do we, when looking towards the One Self, understand that the essentially non-existent, the very concrete objects and separated centres, all express the same Self; and thus the dim notion we have of the Self is deepened, chastened, and elevated. Then only do we come to realise the true secondlessness of the Self, whereby it is expressed in and through every manifested being, thing, or principle, while remaining ever the transcendent Self beyond manifestation. Not only do we thus turn our face towards the Self, and realise the one trend, the one goal of consciousness and life, but we actually realise that in every concrete or finite thing there is the same Self expressing Itself—that every centre of manifestation is really indicative of the same Self, and that every drop of this

ocean of immortality does actually reflect the same sun. We then realise with the *Bhāgavatam* that objects or substance, *karma*, time, the tendencies of things, *jīvas*, all of these have really no other existence and meaning save that of indicating the Vāsudeva, or the One Self. Theosophy thus really establishes the divinity of consciousness, and proclaims that, while the Self cannot be attained by anything done to the individual man, regarded as a separated centre of life and consciousness, yet it can be seen as being seated in the heart of all, and indicated, not only through the modes of *jñānam* or knowledge, but also through the modes of *moha* or illusion.

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।

भ्रामयन् सर्वभूतानि यन्त्रारूढानि मायया ॥

"Ishvara dwelleth in the hearts of all beings, O Arjuna, by His Mâyā causing all beings to revolve, as though mounted on a potter's wheel."

(*Bhagavadgītā*, XVIII, 61).

We see then that everything expresses this One Life, and has no meaning outside the Self—that, to realise this Divinity, we have not necessarily to make elaborate researches in the various planes of manifested being, but that the Self can be seen in and through everything and every plane of manifestation, and is indicated by the meanest expression of consciousness.

Such is the message as to the divinity of consciousness—the divine nature of Sophia or *Vidyā*—which Theosophy seeks to bring to all. It is not the knowledge contained in any special book, revealed or otherwise, nor is it the special property of any being, exalted or otherwise. Nor can it be found in specific practices of Yoga. Consciousness alone can indicate the Self, and, whatever the mode of expression, it is the Self which radiates therefrom, in the selfsame way that the abstract idea manifests itself in and through the concrete notions of concrete things, or that the most trivial of things belonging to or connected with our beloved can and does

express the beloved. It is the science of the divine meaning of consciousness and the divine value of things—easy of attainment, if we have turned our face towards the Self of uniqueness within and without ; and therefore within the reach of everyone, as underlying even the most trivial or ignoble of the modes of life and consciousness.

DREAMER.

*(To be continued.)*

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### GOD IS LOVE.

It was the peaceful sunset hour ; a slight mist had already touched the valley, and the river was as a silver snake threading its way through it. On either side, the pasture lands and pine forests had a touch of night upon them. But above, on the higher slopes, nearer to the land of snow, sunlight yet lingered, as if not wishing to depart, enjoying its own beauty, and gilding all on which it fell, as seen reflected in tree, rock, flower, and man. It was an evening of deep peacefulness, an evening when the Past of long ago seemed to meet the Present ; and when it does so, there is added to all Nature a deeper beauty, the tree then gives forth its own light, the flower a deeper perfume, for is not the Soul of Nature meeting the Soul of man ? Man feels this beauty, his soul responds, and there rises up from the Soul of Nature a power, a force, a memory of the Past—and Man, as he stands there gazing, is no longer a man, but he stretches through Space and Time. He is of all time, he *is one* with all, all limitations have vanished, he breathes, he is. From him flow all forces, to him all flow, like a great sound, going forth and returning again to the same note. In the going and the return memory plays, and man sees himself as he has been, as he was, and on to how he will be. For is he not in the ONE ?

And so it chanced this very evening, when all Nature lay as an open book for him to read whose eyes were open, and music vibrated for unstopped ears, a man and a woman walked that way ; their words were few, and they were of the secrets of the Past, man's origin and destiny. Their eyes drank in the beauty, they sat down to gaze

in even more silent wonder. And round them played a beautiful light as of rainbow hues, twinkling in and out, in flashing sparks.

This light, these sparks were the meeting of the Past and Present in them ; the Soul of Man and Nature had just united again, and in these two the same took place. And the breezes that passed them heard the woman's words, "What think ye of God ?"—to which the man made answer in thrilling tones, "GOD IS LOVE."

Magic words, they loosed the cords of destiny, they came as fire upon the ice that bound the Soul, the shell was burst asunder, the soul breathed forth, the eyes saw, the ears heard, and the speaker was never the same as before.

His life took on a richer hue, life had its meaning, life was understood, not in all its fulness, but there arose in each of them, the power that could lead them onward to the fulness of perfect understanding. And from that hour—that sunset hour—as they sat there in silence, they belonged to each other, each to be a guide to the other in the footsteps that lay ahead, wherein they belonged to the race and not unto themselves.

Right nobly have they fulfilled their mission ; long years have passed, but the magic of those words, "GOD IS LOVE," has never died ; we see them now, and in their eyes is the glow of the sun, in their life the peace born of the rushing of the wind, and the pealing of the thunder, the Peace that comes to the Soul who has fought manfully, and who knows the battle, who has learned that God is within, and God is without, and the within and the without are One. All that their eyes rest on is golden, all is peacefulness and beauty, all is ONE, all IS ONE.

A. R. P.

## BHAKTI IN HINDUISM.

### I. THE THREE PATHS.

( *Continued from p. 76.* )

We have seen that in the extract already quoted from the *Bhāgavatam* Lord Shri Krishna recommends Karma Yoga as a discipline, which is in harmony with the needs of the lowest of the three classes of men, who are considered fit to be received into divine grace ; that he prescribes Bhakti Yoga as a suitable and helpful discipline for the second class of *jīvas*, while Jñāna Yoga is proclaimed to be the path of spiritual development for the souls who have relinquished the fruits of Karma, and who thus belong to the third and, in our classification, the highest class of *jīvas*. It obviously follows that there is an ordered gradation among the three Yogas, or systems of discipline, corresponding to that which exists among the three classes of *jīvas* ; that Karma Yoga, being correlated to the lowest type of *jīvas*, must plainly stand at the bottom of the classification ; that the next higher place in order of importance belongs to Bhakti Yoga, the discipline of the second class of *jīvas* ; while the first or foremost discipline in rank and importance is Jñāna Yoga, which is the discipline of that type of *jīvas* who are far in advance of the rest in mental and moral development.

The question then arises, whether there is any, and, if so, what order between the three paths in relation to time ? Is there any definite order in which the systems of discipline prescribed by them should be practised ; and if so, what is that order of succession ? Let us suppose that a certain person, in the long course of his evolution through a countless

series of lives, turns his attention in a certain life, *for the first time*, to liberation as a question of practical import, and offers to submit to the system of training necessary for that purpose. The question is, which of the three paths shall he tread? Which of the three systems of discipline will give him the first initiatory training? Karma Yoga, says the text quoted above. He must emphatically and *absolutely* begin his new life with Karma Yoga. He must on no account offer to try the discipline of Bhakti Yoga, for which he is not fully equipped at this stage of his evolution, for it involves much more rigorous and much more complex qualifications, which can come only from a much wider and more varied experience of life. Still less qualified is he for the discipline of Jñāna Yoga, which exacts the most rigorous conditions, which rests upon a complete control, if not upon a thorough extinction, of desire. The natural order of evolution, as we all know, is first Kāma (desire) wholly out of control, next Kāma neither out of nor under control, *i. e.* partly under control, lastly Kāma wholly under control. The gradation of the three paths is based upon the gradation of this great and eternal truth. So long as human nature continues what it is, Karma Yoga will continue to provide that first and preliminary training which is indispensable to qualify the aspirant after spiritual life for initiation into the progressively higher disciplines which Bhakti and Jñāna Yogas embody. And when Karma Yoga has been practised with due regard to its discipline, when it has given the aspirant its characteristic training, it will reach, in due course, its saturation point, where the comparatively crude and mechanical Karmic energy will inevitably and automatically be transmuted into the higher and nobler energy of *Bhakti*. Karma Yoga has perpetually latent in it the tendency to grow into and take the nobler form of Bhakti Yoga, which is its divinely ordained crown and consummation. In like manner and in obedience to the same law of ordered

kinship, Bhakti Yoga is *followed* by Jñāna. The energy of *bhakti* is intensely spiritualising and vivific. It is not more vivific than it is dynamic ; it tingles through and suffuses the whole being, carries its potent electricity into the subtlest nerves, and energises the Self, whose nature is *jñānam*. Thus we see there is an exquisitely natural and orderly sequence of manifestation between Karma, Bhakti and Jñāna. Each, when it has in due course reached its point of maturity, finds its divinely appointed consummation in its successor.

This theory of the time relation of the three paths receives ample and explicit corroboration from the teachings of our religious literature. Says the *Bhāgavatam* in the same chapter, from which the extract under reference has been taken :—

“One should do actions so long as he is not detached therefrom by a sense of pain, or so long as faith does not arise in hearing all about Me.”

In this passage Karma Yoga is evidently spoken of as an *antecedent* condition to that detachment or *vairāgya*, which is, as seen above, an essential element of Jñāna Yoga, as well as to that faith which is likewise an indispensable constituent of Bhakti Yoga. Almost the same idea is repeated in the *Śhiva Purānam*, wherein it is said that Shiva should be worshipped, the very first thing, through Karma Yoga. And the whole thing is very pithily and beautifully put in the *Vrihannārādiya Purānam* :—

“The supreme *moksha* is to be won by *jñānam*, say those who meditate on the ultimate philosophy of things. That *jñānam* has its roots in *bhakti*, while *bhakti* springs from good *karma*.”

In this passage we have a direct and comprehensive pronouncement as regards the order of succession that exists among the three paths. It is authoritatively laid down that Karma Yoga is the *first* initiatory discipline, that this discipline after it has been practised for some time, (which may range, according to the *karma* of the *jīva*, from a few years



to a few incarnations), eventuates in good *karma*, which means a progressive purification and expansion of the mind ; that in this purified and regenerated mind is placed the seed of *bhakti*, which is thus seen to be the *second* or intermediate discipline. A systematic and devoted practice of *bhakti*, which is intensely expansive and uplifting in its nature, soon ripens into *jnānam*. *Jnānam* is that beatific all-pervading divine essence which is built into the foundations of Self; it is therefore but meet that it should be the consummation of *bhakti*, and, in order of succession, the *third* and final Yoga, that swings wide open the door to *moksha*. On this point the consensus of opinion in our religious works is remarkable, and it is not an easy matter to quote in full authorities which are multiple. We shall therefore content ourselves with citing the testimony of what are considered to be standard works on devotion. The *Bhāgavatam* says in dozens of places that *bhakti* is invariably followed by *jnānam* and *vairāgya*. The *Padma Purānam* not only repeats the statement, but imparts to it a poetic colouring, when it says that *jnānam* and *vairāgya* are the sons of *bhakti*. The best and noblest expression of this truth is to be found in the *Devi Bhāgavatam*, wherein it is said that *bhakti* has its supreme consummation in *jnānam*.

Enough has now been said to show that the theory of the time relation between the three paths is not a mere statement resting on dogmatic assertions, but that it is supported by authoritative testimony from our religious literature. It may, however, be objected to the theory that cases have been and are met with, in which men straightway commence the practice of Jnāna Yoga without having previously passed through the systems of discipline which are asserted to be *antecedent* to it in time. Such deviations are more apparent than real, and such men must without doubt have practised the antecedent disciplines in their previous lives. For, if the sequence of succession among the Yogas be a perfectly

natural, orderly and organic one, if the predecessor among the group in time really constitutes, as it no doubt does, an essential qualification, a preparatory training, for the successor, how can the latter be at all practised without the previous experience of the former ? To put it in other words, the three paths are not independent and mutually exclusive, but interdependent and mutually inclusive systems of discipline, whose relationship to one another is so intimate and organic, that each discipline, in the practical training it provides, constitutes an indispensable and invariable qualification for the practice of the succeeding discipline. Nay, each of the three paths is one of a trinity, whence it follows that nobody can ever practise any one discipline without the co-operation of the other two.

We may now pass on to the consideration of a third characteristic of the three paths, which, in its practical bearing, is of great importance to that small group of aspirants, who are desirous of leading the higher life of spirit, but who, in the absence of reliable theoretical knowledge, have nothing to guide their enthusiastic but inexperienced footsteps, save personal prepossessions or stray hints picked up at random. A glance at the way in which Lord Shri Krishna develops the theory of the three paths—at the terseness and precision of method with which He carefully defines the qualifications of each—will convince the discriminating student that the eligibility of the path of future development is a matter in which there is little scope for unfettered personal choice. It is more a question of adaptation to conditions which already exist, than one in which we have either unchecked freedom of action in the choice of the path, or the power to make it adjust itself to our will.

Enthusiastic but inexperienced aspirants after spiritual life, who do not possess the advantage, inestimable in its beneficial effects, of a thorough preparatory grounding in the theoretical side of Brahmayidyâ, oftentimes fall into the

error of supposing that they are at liberty to choose what path of spiritual development they will. This is a grievous misapprehension of the true facts of the case, arising in most instances from want of knowledge and experience, which is oftentimes productive of the most mischievous consequences. They either overlook or ignore the important fact that each path of evolution has its appropriate system of discipline and its attendant qualifications, and that it is the possession of these qualifications which alone entitles a person to follow the path. Where these qualifications do not exist, the moral right to follow the path likewise does not exist. The word choice therefore is totally out of place in its application to the three paths, not only because each has its qualifications which must be satisfied, but because these become higher and harder, and exact greater renunciations, as we pass from the one to the other. In strict truth, it is not so much a question of choosing the path, as of carefully and dispassionately studying one's character, with a view to find out which of the three sets of qualifications it is best equipped to supply; and having done this, it is one's duty to adapt himself to that particular Yoga.

The adoption of the path, however, is not in the large majority of cases a process merely of intellectual ratiocination; fortunately for man, a much wiser and more humane dispensation presides over it. The aspirant is generally piloted to his path by the decisive direction imparted to his mind by the accumulated momentum of his *prārabdha karma*, which exercises its pressure in a variety of ways. In some cases it is the sudden and momentary flash of intuition; in others it is the still small whisper of the Self, which follows him everywhere, into the bustle of daily life, into the intervals of noisy gaiety, into the meditation in the silence of the night; in others again it is revealed in a dream, of which the vividness makes an indelible impression on his mind; in others it

comes through the voice of a holy man, combining in his melting accents the authority of the father, the tenderness of the mother, the illumination of the god. In a very considerable number of cases it is a spontaneous and instinctive attraction that draws the aspirant to his path.

At the same time it is equally true that in the impenetrable subtlety and complexity which characterise the action of Karma the chances of a wrong choice are considerable, and where such a choice is actually made, the effects are disastrous. The danger arises where, as not infrequently happens in this Kali Yuga, which is in the deadly grip of *tamoguna*, the foster-mother of delusions, a man, who possesses only just the qualifications for Karma Yoga, foolishly affects a superiority, and straightway dabbles in either of the two superior Yogas, for which he has not an atom of qualification.

Let us take the case of a man who is strongly attached to the pleasures of the physical body, a perfect sybarite in life, who yet goes in for Jnâna Yoga, talks glibly of Vedânta and Brahman, and ostentatiously repeats, "*tat-tvam-asi*" and "*soham*." In the first place, the thing in its grotesque absurdity would be not unlike the effort of the bat-fowl to soar to the empyrean blue, where the imperial eagle poised on its majestic wings drinks in the glory of the midday sun. The bondslave of desire, if he makes believe to practise Jnâna Yoga, which is the prerogative of the slayer of desire, inevitably perverts and wastes nature's precious energy. Loss of energy is a thing which is regrettable under all circumstances; but it would be a comparatively mild and harmless thing, like the escapade of an errant schoolboy, if the effect stopped here. But nature's inscrutable economy works on the basis of what is known as the correlation of energy, and a force set in motion on any plane tends to propagate itself downward and upward on other planes. If one practises a thing as a make-believe sham, or because it administers

an unctuous balm to his vanity, if he fails to understand the power and the sanctity which reside in the doctrine that he professes, and degrades by his association, and still persists in following it,—he thereby sows seeds which in the course of time develop into hypocrisy. The effect of his action rises into the moral plane, and becomes a force which will communicate moral poison to his soul.

But this is only the first and unquestionably the milder aspect of the moral evil. Sacred formulas are not toys to play with. "*Tat-tvam-asi*," "*Soham*," and other such words are at once formulas of transcendently lofty spiritual import, and sound-vibrations or mantras of irresistible dynamic power. That which liberates becomes in altered circumstances the thing that binds. "*Soham*," I am He, is a mantra of which the effect, as is evident from its meaning is to *expand* and regenerate the Self. The power which resides in a mantra is mechanical, and therefore inevitable, irresistible. In life-evolution, as we all know, expansion is in a dual direction—expansion in *spirit* and in *matter*. "*Soham*" tends to illumine and uplift and liberate and spiritualise the man who is pure in heart and has vanquished desire. But if the invincible power of propulsion which resides in it be invoked by one who is neither pure in heart nor released from desire, it will inevitably drag him down into deeper depths of matter of which the characteristic self-expression is *ahankāra*. "*Soham*," when it vibrates in a pure upādhi, softens and liquefies the self, and transforms it into the likeness of the spirit; in an impure upādhi, which bears the taint of carnality, it will inevitably densify and harden into *ahan-kāra*. Spirit releases, while *ahankāra* binds. The impure man, whether he be a knave or a dupe, who thus wantonly toys with a sacred formula in which divinity resides, pays a terrible forfeit. For the bonds of desire are comparatively light ones, which play on the surface of life, and do not carry

their poison into the inner sanctuaries ; but the bonds of *ahankāra* are bonds of adamant, which imprison and suffocate the well-spring of life. In *ahankāra* the true eternal Self is plunged in the darkness of a total eclipse. In its horror, its desolation, its ruinous series of consequences, in the appalling powers of mischief it awakens in the soul, and the frightful misdirection and wanton waste of energy it brings in its train, the obsession of *ahankāra* is unequalled by any other calamity in the life of a man.

Nor is this all. The adoption of a path in defiance of the plain dictates of reason, and in utter disregard of qualifications, produces consequences which go much deeper and affect the whole future of a man. What is termed in our sacred literature *shakti*, energy, ever resides in an upādhi. There is no *shakti* in nature which does not inhere in a body ; conversely, there is no body which has not its appropriate *shakti*. This correlation between *shakti* and body is fundamental, universal, indissoluble, eternal. And not only does *shakti* eternally reside and manifest in body, but *differences* in the manifestation of *shakti* are owing wholly to differences in the constitution of body.\* As body differs in constitution, so does *shakti* differ in action, although in essence it is one, as Self is one. Assuming, then, that there are certain definite types of *shakti*, it follows that there must be corresponding types of body. Each type of *shakti* presupposes and implies its corresponding type of body. A third proposition follows from these two, and is of even greater importance than either of them. Putting it in a general form, we might say that there is a most intimate and vital relation of mutuality, a permanent causal relationship, between *shakti* and body. The body is the store-house of *shakti*, and it is through its instrumentality that *shakti* is created and conserved. It is

\* "Differences in shakti are spoken of as arising from differences in body"—  
(*Shiva Purāṇam*.)

therefore the instrumental cause in the creation of *shakti*. Conversely, it is *shakti* which creates and organises the body. *Shakti*, being thrown into action, creates an appropriate *upādhi*, which was before non-existent, and further action of it organises, strengthens, consolidates it.

A remarkable corroboration, though not in the exact form in which it is stated here, is given to this proposition by modern science, which, after an elaborate series of investigations, has established the singularly interesting and surprising fact, that in the growth of an organism it is the function that always *precedes* the differentiation of the organ. The absorption of food by the organism, for example, continued for long æons before it was differentiated into the mouth, the organ through which all food is received inside, and the stomach, the apparatus by which that food is digested and assimilated. Similarly with the growth of every other organ of the body. It is this æonian process which is described in the *Bṛihadâraṇyaka Upanishat*, with a condensed brevity and a graphic power of portraiture unsurpassed in any other literature. "He, functioning as the life, becomes *Prâna* in name ; speaking, He becomes *vâk* ; seeing, He becomes eye ; hearing, He becomes ear ; mentating, He becomes mind."

Now, the word function, in its ultimate analysis, means nothing but a certain definite action of a certain definite type of energy. The whole proposition would therefore mean that a particular type of energy, acting in a particular way in an organism, soon throws it into further differentiation, with a view to create a permanent centre of location for itself. The action of the energy thus creates its own appropriate organ or *upādhi*, which in turn perpetually assists towards its further differentiation, and in general towards its evolution. There is henceforth formed between them what we have styled above a relation of mutuality—a permanent nexus of action and reaction.

From the foregoing facts we may with perfect justice draw a generalisation of a wider character, viz., that all energy in nature, of whatever type, being thrown into action, ever tends to *create* its appropriate *upādhi*. The action of the energy precedes the formation of the body. This is the eternal law which presides over the formation of the *upādhi*, material as well as spiritual.

We are now in a position to realise with some degree of intelligibility the profound practical importance, which attaches to a right choice of one's path of evolution. For what is the significance of the qualifications, which the Lord lays down with so much care, and in such easy and intelligible detail, in connection with each path? In the first place, it must be evident that the active pursuit of each path throws into *action* its appropriate type of *shakti*, and that this type of *shakti* must naturally differ from those peculiar to the other two paths. The type of energy thus called forth into kinetic action will straightway begin to build, or, where the actual building has been accomplished already, to consolidate and strengthen its *upādhi*, which is in affinity with it; for, as seen above, one of the most important functions of *shakti* is to build its own *upādhi*. The types of *shakti* peculiar to each path may be termed *Karma shakti*, *Bhakti shakti*, *Jñāna shakti* respectively. And so it is evident that *Karma shakti* will, from the moment it is set in action, begin building the *Karma deha* (body); *Bhakti shakti* will promote the building of the *Bhakti deha*, and *Jñāna shakti* of the *Jñāna deha*. One of the most essential purposes of each Yoga or system of discipline is to build its appropriate body.

It will thus be seen how intimate and how profound is the connection between a Yoga and its qualifications. Take the case of a man who by habits, association, spontaneous impulse, and even reason, is frankly, deliberately, naturally attached to the fruits of Karma. He is just entitled to prac-



tise the discipline of Karma Yoga, which, considering the stage of his mental evolution, is the most beneficial system of discipline for him. Attachment, strong and ardent attachment, to the fruits of Karma is a clear indication that the *Karma deha* is in a state of wild independence, that the energies working in that body are so attractive or so powerful that the man is fairly held a captive by them, and that, nominally their master, he is but their pliant and submissive tool in their wayward career. It is therefore perfectly clear that his *Karma deha* is far from having completed its growth, that its rampant unsubdued energies are without order or discipline, and that it must be built up carefully, systematically, and speedily, with material so fine and pure and spiritual that its control becomes an assured certainty. Need we say that this is his first and most urgent duty ? for an undisciplined and unsubdued *Karma deha* is a perpetually resistant force against all attempts to build up the higher *Bhakti deha*, which grows by absorbing and assimilating the energy and material which have been liberated by the lower body. For the tie which exists between the bodies of man, like innumerable other ties in nature, is so intimate in its co-ordination, that the higher body cannot be built except in the maturity and with the co-operation of the lower. In fact, the higher body is built out of the stock of energy, which has been generated and disciplined in, and liberated by the lower. The conquest and purification of the lower body is thus an essential pre-requisite to the building of the higher. So long, therefore, as the *Karma deha* remains unsubdued, it keeps imprisoned within its relatively dense and crude medium all the available stock of kinetic energy, which has been evolved and stored in that organism.

Nor is this all. An unsubdued *Karma deha* is ordinarily one in which the ruling type of energy is desire. Desire is naturally and necessarily a *personal* type of energy ; it is

therefore very inferior both as to quality and quantity. As regards *quality*, that energy whose sole use is in promoting *personal* gratification must obviously be of a low type ; and it is also poor in *quantity*, because desire-energy, from its very nature, is locked up in a *single* organism ; all its intensity, all its variety, being prostituted to minister to the gratification of a single person. Wherefore an unsubdued *Karma deha* is productive of evils which have far-reaching effects on an individual's future. All available energy is permanently locked up in it, and, which is infinitely worse, is kept at the morally low level of *desire* ; for which reason it is also confined to an exceedingly narrow sphere of action.

Where, however, the type of *shakti* manifests as mild attachment to the fruits of Karma, coupled with some form of attraction for the Supreme Self, there can be no doubt that it has reached a higher level, and it can now be successfully used in building the *Bhakti deha*, which is a higher body. It is only when *shakti* has been completely purified from the taint of desire, of attachment to the fruits of Karma, that its liberated potentialities can build the *Jñāna deha*, the highest of the three bodies, in which final liberation is obtained.

From the foregoing considerations it is perfectly plain that the first and most urgent duty of the person who is bound by desire is to practise the discipline of Karma Yoga, with a view to building the *Karma deha* with purer matter, so as finally to achieve its complete subjugation. If, misled by ignorance or duped by conceit, he rejects this plain duty, and proceeds straightway to dabble in the superior practices of Bhakti or Jñāna Yoga, he is guilty of an insensate dereliction which is productive of the most ruinous consequences. It is a dereliction compounded of the sins both of omission and of commission. The presence in him of strong desire furnishes the most conclusive proof that there is nothing in his mental stock wherewith to build the higher bodies of *Bhakti deha*

and *Jñāna deha*. All his available stock of *śakti* is adapted to build his *Karma deha*. He nevertheless proceeds to attempt to build the *Bhakti deha* or *Jñāna deha* in the absence of both means and capacity, which must end in inevitable failure; and he neglects, in the possession of both means and capacity, the purification and regeneration of his *Karma deha*, which is both an immediate duty and a matter of absolute necessity. If he persists, as is sometimes the case, during a whole life, he squanders wantonly, recklessly, and inexcusably, the precious possessions of a whole incarnation. Not till next incarnation will his *karma* offer him a chance of retrieving his position, and it is even possible in the inextricable tangle of his *karma* that this chance may not come at all.

It will thus be seen that the path of spiritual evolution is a thing about which there is little room for choice. Some are drawn to a particular path by emotional fervour, some by a love of pastime, others by a spirit of rivalry or by the besetting habit of imitation, others again from an overweening sense of self-importance, causing them to imagine that there can be nothing on the face of the earth, in which they are not qualified to shine; and from divers other causes. But these impulsive and conceited dupes have little idea into what fateful eddies of Karma they are lured by the siren's voice of their evil genius. The path is found by careful and dispassionate self-introspection, by a calm and steady analysis of the mind, by observation of its workings, its tastes, tendencies, associations, material and spiritual affinities. The path is entirely and emphatically an affair of the *mind*, between which and itself the connection is direct, immediate, and irrevocable. Just what the path of evolution should be depends in the most absolute manner possible on what the relative stage of evolution of the *mind* is. It is not perhaps as widely known as it deserves to be that *bandha* (bondage) and *moksha* (liberation) have reference wholly to the *mind*.

"Mind is verily the cause of men's bondage or release. (Mind) attached to objects is bound, devoid of objects (is) liberated."

(*Brahma Vindu Upanishat.*)

The same profound teaching is repeated in a hundred places, not only in other Upanishats, but throughout the great body of Paurânic literature. The same Upanishat, from which the above passage has been quoted, says :—

"When, objects having been subdued, freed from contact, (association) well confined in the heart, the mind passes into the upward action, then the Supreme Foot (condition or liberation) (is obtained)."

According to the *Sandilya Upanishat* the mind passes into the state of upward action, when it attains the condition of perfect calm.

It will thus be seen that it is mind which holds in it the key to *moksha*. That which binds is the mind, that which liberates is the mind. That which creates and fosters delusions is the mind ; that which causes suffering is the mind. That for whose training, evolution and purification religion exists and employs her persuasions is the mind. Of the few great truths which should be taken to heart by those who honestly and earnestly desire emancipation from the thralldom of this life of strife and suffering, none perhaps surpasses in abiding practical importance that which has been cited above, viz., that mind is verily the cause of men's bondage and liberation.

The process of purification and transformation of the mind consists, according to the great Upanishat from which the above extract is taken, of three broad stages. The first stage is that in which the mind is to be freed from the power of attraction, pervasive, incessant, and irresistible, which *vishaya*, objective nature, has over it. In the second stage the freedom thus won is carried to a far loftier level, where the mind, encouraged and rejuvenated by the successes which it has achieved in the first stage, consciously puts forth a supreme effort, and finally expels from itself its *affinities*,

both actual and potential, for external objects, accumulated during long ages of evolution. The third is the crowning stage, in which the mind, having thoroughly and effectually divested itself of its coarse carnal and impure tendencies, which drag it down to and keep it imprisoned in the pole of matter, develops the *upward* impulse towards the pole of spirit, and manifests those higher spiritual affinities which are destined, as the Upanishat graphically puts it, to lead to the Supreme Foot. It is, therefore, this purification and spiritualisation of the mind, which marks the commencement of the process of liberation.

The whole theory of *moksha*, and release from incessant rounds of compulsory return to earth-life, is thus seen to be reduced to the dimensions of a nutshell. Nothing could ever be put in a way more terse, more profound, more luminous. Religion, philosophy, ethics,—all are here. A master mind surveys the pyramidal heaps of their literature, and, compounding them, distils from them, by a magnificent process of mental chemistry, one single concentrated *dictum*—liberation consists in the release of the mind.

These three stages of mind-purification are, as may easily be guessed, correlated, each to each, to the three Yogas. The first stage of mind-purification has its correlative discipline in Karma Yoga, than which there cannot possibly be conceived an apter or a more efficacious system of discipline in training the mind to resist the encroachments of objects of desire. The heart of Karma Yoga is the doctrine of *nishkāma karma*, of action without *kāma* or desire—action for itself without any reference whatever to its fruits. It is by means of the fruits that objects of desire continuously drug and charm the mind, and having thus inebriated it and created in it irresistible prepossessions to welcome them, troop into it in shoals. The principle of action *without fruits*, on which Karma Yoga rests, creates an impassable wall which

effectually stops the entry into the mind of objects of desire ; for the mind, in renouncing the fruits of action, relinquishes the objects from whose vast womb the fruits perpetually arise. The effect ceasing, the cause must cease to act and disappear. There cannot therefore be a better training for the mind than Karma Yoga in the formidable struggle to be rid of the spell which objects of desire, during myriads of ages, have cast upon it.

Just as Karma Yoga is effectual in dispelling the illusions of objects of desire and in releasing the mind from them, so Bhakti Yoga is efficacious in dissipating the remnants of their influence, and securing the complete emancipation of the mind. For though, as a consequence of the vigilant and rigorous discipline which Karma Yoga exacts from its votaries, objects of desire may turn away, defeated and baffled, from the mind, still their subtle taste, like an invisible but potent flame, lurks in the deepest recesses of the mind, as *samskâra* (a word which it is difficult to render with exactness, but which may in substance be said to be the tendency of a thing to repeat itself under identical or similar conditions), and may at any time, with or without warning, blaze forth into uncontrolled desire. Objects of desire may be controlled and subdued, but their *samskâras* possess a charmed life and die hard. It is these *samskâras* which constitute in truth the *sanga* or association—infinately subtle but adamant links connecting the mind with objects of desire. It is the glory of Bhakti Yoga that it furnishes the *bhakta* with a weapon wherewith to assail *sanga* and effectually starve it into extinction. The power which resides in *bhakti* to inspire ardent and whole-hearted devotion sends its electric influence into the subtlest fibres of the soul, and, in kindling an intense *attachment* to the Beloved, creates a complete *detachment* from the objects of desire. When the image of the Beloved steals into the heart, it breaks for ever the

*māyic* spell of desire, which was for myriads of æons holding its carnival in the soul.

"Even the taste ceases when once the Supreme has been seen."

(*Bhagavadgītā*, II, 59.)

We thus see that one of the chief purposes of Karma Yoga is to control and finally to eliminate from the mind the objects of desire, *vishaya*, which are the *external causes* of its *downward* activity. The series of activities which are marshalled into array under the inspiration of Bhakti Yoga are directed to a higher purpose, involving a vastly more difficult achievement, which is nothing less than the complete eradication from the soil of the mind of the *internal causes* of its bondage. For *sanga*, that invisible but irresistible motive power which unites the mind with objects of desire, dwells *in* the mind, perpetually causing it to stray into *vishaya*, and the fatal power it possesses to inebriate the mind is the chief and obviously more potent cause of its downward activity.

When its twofold purification has thus been accomplished, the mind becomes trained and strengthened to swing back into *upward activity*. It is the specific function of Jñāna Yoga to foster and maintain this activity of the mind. Like the tender little creeper planted in the shade, ~~ever~~ <sup>it</sup> aspiring towards the light, the mind, under the mild but steady inspiration of Jñāna Yoga, gravitates to the spirit. For *jñānam* is the universal solvent of all delusions; there is nothing comparable on earth to its sanctity. It ever dwells in Self, and its ineffable function is to reveal truth eternal, and release Self from the siren's spell of the unreal. It can only arise and endure in a transformed and regenerated mind.

We have thus dealt at considerable length with the three paths, or Yogas, as they are graphically termed, with special reference to their purposes and qualifications, in order to bring home to the mind of the uninitiated the appall-

ing risks which one is called upon to face, when, in disregard of his existing qualifications, he attempts to follow a superior Yoga at the suggestion of a passing caprice or some other equally shallow and frivolous motive force. We have also glanced, though briefly, at the profound purposes which lie behind the three Yogas. And these all lead to but one momentous practical conclusion, that true wisdom lies in faithfully and steadfastly following the Yoga which is in harmony with one's existing qualifications.

A PAURANIC STUDENT.

*(To be continued.)*

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"What we call illusions are often, in truth, a wider vision of past and present realities—a willing movement of a man's soul with the larger sweep of the world's forces—a movement towards a more assured end than the chances of a single life. We see human heroism broken into units, and say this unit did little—might as well not have been. But in this way we might break up a great army into units; in this way we might break the sunlight into fragments, and think that this and the other might be cheaply parted with. Let us rather raise a monument to the soldiers whose brave hearts only kept the ranks unbroken, and met death—a monument to the faithful who were not famous, and who are precious as the continuity of the sunbeams is precious, though some of them fall unseen and on barrenness."

(From George Eliot's *Felix Holt*.)



## COGITATIONS OF A STUDENT OF THEOSOPHY.

(Continued from p. 112).

The questions of Psychism and the way of the Psychic seem to me to present special and very formidable difficulties, even when treated from the purely intellectual standpoint. As already remarked, our *studiosus theosophicus* possesses no psychic power or faculties whatever ; he may indeed be regarded as practically devoid even of that vague psychic "sensitivity" which is so much more widely diffused and common than anyone, not a close observer or student, usually realises. Hence he is quite unable to look at the question "from the inside," through actual personal experience within his own nature ; and this renders it the more difficult to reach an adequately sympathetic and all-round understanding of the matter, even from the intellectual point of view.

On the other hand, it is probable that very many, if not most people practically share the same limitations, and that without being aware of it. For the majority are not at all, or very little aware even of such psychic "sensitivity" as they may happen to possess ; while the general atmosphere of our time tends rather strongly to make them ignore, or put aside as worthless and unmeaning, such slight and rudimentary experiences of that kind as may chance to have fallen to their lot. Hence they are apt to brush aside or pooh-pooh anything of the kind in their own case ; while in regard to psychic matters generally, they tend either to be credulous to a degree, or else to push scepticism and disbelief to an extreme point. Thus there may be some use in an examination

of the subject by one who is at least aware of his own limitations, who will consider it from the intellectual standpoint entirely and will honestly strive to keep to the middle path between the opposed extremes of scepticism and credulity. Moreover, our student has the advantage of close acquaintance with several psychics, as well as long intimacy with the literature of the subject.

Let me then begin with those types of occurrence which may roughly be classed together as "mediumistic"; for I do not see how better to approach the type with which I am more properly concerned, viz., the properly psychic, than by considering those types which lead up to the latter, and indeed pass over into them by imperceptible transitions.

Now mediumistic phenomena fall under two main classes; (a) physical or material phenomena, in which movement of material objects takes place, actual materialisations, raps, lights, and so forth; and (b) phenomena in which the purely physical or material element is either absent or plays an inconspicuous part.

With regard to the first class, the physical phenomena, a few words will suffice; because, though they are of the greatest importance as part of the general case against materialism, they possess less significance and importance in connection with our present enquiry. It is enough, therefore, simply to state that, despite all scepticism, in the face of all denials, and admitting to the fullest the frequent occurrence of fraud, conscious and unconscious, in connection with these phenomena, there still remains ample and irrefragable evidence of the reality of such phenomena as the passage of solid matter through solid matter, the movement of solid bodies, levitation thereof, materialisations of human forms and parts thereof, etc., etc. Such phenomena have been observed and attested by trained men of science, under the most stringent

test conditions—notably by the younger school of Italian investigators.

As to the occurrence of such phenomena, then, as a matter of fact, there can be no doubt ; but the explanation or theory of them is another matter. So far no theory at all comprehensive or satisfactory has been put forward ; and, while no impartial student of the evidence can doubt the facts themselves, their causation, their meaning and their significance remain a mystery.

These things actually do happen ; but, beyond the proof they give that there are forces and energies still unrecognised by us at work around and in man, and the presumption that in some cases they give warrant for, that there are also intelligences other than those of the persons present involved in their production, they do not as yet throw much light upon our problem, even though in certain aspects they may prove to be suggestive.

For instance, the materialisation of forms to visibility and tangibility, even to the point of producing casts or impressions in soft clay or wax, may be regarded as suggestive in its bearing upon certain theories as to the gradual “materialisation” of ourselves and the world around us out of subtler conditions imperceptible to our present senses. Similarly, these phenomena, coupled with those of the passage of matter through matter and the like, may perhaps be held to give a certain confirmation to the doctrine of an “astral” or “psychic” world ; while others may confirm the idea of non-human intelligences—either sub- or super-human—surrounding us here and now. Further, of course, all this throws much suggestive light on the ancient ideas as to magic, and lends a certain support to various lines and schools of “teaching”, theosophical and other. But it does not take us far, nor, indeed, as regards details or any definite theory or scheme of things, does it give us any very substantial help.

Rather, the complexity, the variability, the lack of coherence and order in the phenomena, the almost complete impossibility of determining the conditions of their occurrence so as to make them capable of reproduction at will, baffles the keenest investigators, and renders it at present impossible even to formulate any theory which will cover them. It is just these baffling features of the phenomena in question which have led science to make such heroic efforts to deny or to ignore them. Indeed, that attitude is still more than common ; but in view of the results already attained by first-class scientific investigators in Italy and elsewhere, no less than in the marked change which has come over the mind of the public in the last twenty years, it is fairly certain that the work of research in this direction will be steadily carried on, and will sooner or later lead to substantial results.

In the meanwhile, however, we may turn our attention to the second type of these phenomena, which, though in many ways as complex and difficult of interpretation as the physical phenomena themselves, may possibly yield conclusions, or at least probabilities, of more immediate interest in the present enquiry.

This second type of phenomena covers an extremely wide range, starting from such small variations and extensions of normal sensitiveness as are constantly observed in psychological laboratories, up to the most fully developed forms of psychic faculty and consciousness.

It is important to note that the range of these phenomena is throughout continuous, each phase shading off into the next by almost imperceptible gradations. But it seems not to be a straight ladder-like series : on the contrary, the more one studies the phenomena, the more complex and involved they appear to be. Take, for instance, only the limited amount of material gathered by Mr. Frederick W.H. Myers in his two monumental volumes on *Human Per-*

*sonality*—the merest fraction of the total available. No one, reading that work and studying the illustrative material of cases accompanying it, can fail to see how, despite Myers's immense ability, amounting almost to genius, and his arduous labours, he can only throw out suggestions of a very general and somewhat vague character. Nor can one familiar with the literature of spiritualism fail to perceive, on the other hand, how that theory, even when accepted to the full, proves itself utterly inadequate to correlate or explain the facts.

To some extent, perhaps, the suggestions and theories put forward in modern theosophical literature carry us a little further, at any rate by way of suggestion. But in respect of theosophical theories no less than of those advanced by the spiritualists or the psychics themselves, we enter upon ground which is exceedingly unreliable and unstable. The main interest, however, of the present question centres round the problem of psychic faculties and powers ; hence we must devote our attention to them. But in the space here available it is impossible to attempt a discussion on strictly scientific lines, or even along such as Myers has followed. I propose, therefore, to try to state the conclusions on the subject which seem to me most probable, without attempting actually to prove them. Such a course will at any rate be helpful in elucidating the situation, no less than in making plain my own position to myself.

Well then, the first point is the fact that all people exhibit a certain amount of variation in sensitiveness from the mean or average. I refer to the well-known experimental fact that the range of air-vibrations to which folk respond as "sound", that of those which they respond to as "light," as "smell", as "heat" or "cold", and so forth, varies in extent in each of us. Taking this in connection with the further fact that for us to be aware or wakingly conscious at all of any stimulus, there must be *some* change in the physical body,

most likely in the brain and nervous centres, it seems to me clear that in some few individuals at least the range of "sensitiveness" or response to stimulus may be *very* considerably augmented. All this, of course, so far—both stimulus and response of the physical body—is and remains *ex hypothesi* purely physical. But still in these exceptional cases there would be an awareness, a consciousness, a response on the part of the individuals so constituted to things which would remain totally unperceived by the vast majority. Now there are a good many observations and facts in connection with mediumship and its congeners which seem to me to belong to this class. For instance, some people sitting in a mediumistic circle will see the so-called "spirit-lights," when they are *not* seen by other equally close and cool observers present. Others will perceive odours, pleasant or the reverse ; others will even see forms that their next neighbour does not see ; and so on.

Now I incline to think that many of these and similar phenomena are not properly psychic at all ; but belong quite definitely to the physical world, though to a portion thereof to which man's present average sensibility is not attuned.

This would be the region of nature called in some theological books "etheric"—a bad name ; but as some name is useful, one may as well adopt it.

Further, it seems to me that there is ample proof of the existence, in addition to the above, of a still more subtle world, differing from the physical, even inclusive of the etheric, not only in degree of subtlety, but also *in kind*, so that it constitutes a really separate, distinct world of matter, with its own characteristics, and its own peculiarities. This world is thus not merely an extension of the physical, in the way that the "etheric" region, spoken of above, may be regarded as an "extension" of the familiar solid, liquid and gaseous

"states" of physical matter. Let us call this second "world" the astral or psychic world.

Now if we admit—and, as remarked above, there is ample evidence to that effect—that there are beings, creatures, and so on, belonging to the psychic world, just as men, animals, etc., belong to the physical, it will naturally follow that these various astral organisms will respond by awareness or perception to certain ranges of stimuli in their own, the astral world, in a way more or less analogous to that in which physical organisms respond through their senses or otherwise to the various stimuli of the physical world.

This reasoning, of course, involves our construing the astral after the analogy of the physical world. This procedure is, however, I hold, justified by the fact that all the evidence we have points towards and confirms the existence of such a fundamental analogy between the two worlds ; and further because, apart from such an analogy, there is absolutely nothing whatever to guide us at all.

Strictly speaking, then, such terms as psychic perception, psychic faculty, astral vision, hearing, and the like, should mean the response of organisms belonging to the astral or psychic world to stimuli likewise *belonging to that same world*.

But, as we generally use these terms, speaking, as we do and must in this physical world, in terms of normal waking "physical consciousness, they usually represent and express *changes in the waking physical consciousness itself*, which, however, are supposed to originate, to have their causation *not* in the physical, but in the astral or psychic world. Thus, as ordinarily employed and understood, these terms imply that, somehow or other, changes taking place in an astral organism bring about corresponding changes in our waking physical consciousness—nay, somehow even in the physical world itself. Indeed, this must necessarily be so, as a matter of course, strange as such an assertion may seem. For since

it has been amply proved that *some* change in the *physical* organism is the inevitable condition of any change in waking consciousness, it follows that we could never have any evidence of the existence of a psychic or astral world, never even suspect its presence, never observe any effect, any phenomenon, in short have no cognisance or idea whatsoever about it, unless in some way changes *are* produced in the physical world by its agency. It is obvious, therefore, that mutual interaction does take place between the astral, and the physical worlds. But how ?

The simplest hypothesis seems to be that it is through those subtler states of physical matter which we have named etheric, that this interaction takes place ; and, taken in connection with the etheric class of mediumistic phenomena already mentioned, this would seem to point to the existence, in connection with living organisms at any rate, of some definitely organised etheric structure—something which may be called an “etheric” double or body, in the case of men. I cannot maintain that there is evidence to warrant the acceptance of all that has been written in the theosophical books about the “etheric body” ; but I do contend that there is strong evidence in support of the hypothesis that *some* definitely organised structure of etheric matter forms an integral part of the human body and performs exceedingly important functions in connection with our life, both waking and sleeping.

On this basis, therefore, I incline to accept the etheric body as the necessary connecting link between the astral world and the world of our normal sense-experience, and to hold that its functioning covers—in part at least—that strange borderland to which ordinary dreams and many curious psychological phenomena belong.

Now the very wide variation in responsiveness along various lines to the conditions (amongst others) of a mediumistic séance, seems to indicate that, though we *all* have an



etheric organism or "double", yet the degree to which our waking consciousness can be affected by etheric or other stimuli acting on the etheric double varies very widely. In other words, people differ enormously in the ease and the extent to which their waking consciousness can be affected *through* the etheric body ; whether this is due to some peculiarity in the etheric body itself, or to the nature of its relation to the denser matter (solid, liquid, etc.), of which the physical body is composed.

One condition, therefore, that will certainly be essential to the having of "psychic experiences", i.e., to the entry into our waking consciousness (or memory) of stimuli set going on the astral or psychic plane proper, is the presence of such a state of things that the waking consciousness can easily and powerfully be affected by and through the etheric double. Indeed, it seems to me that, most probably, it is in fact this very condition of things which, properly speaking, constitutes "psychic" sensitiveness so-called ; nor would it surprise me if investigation should ultimately show that the observed variations in the normal range of the ordinary senses of different individuals, and in the same person at different times, are also intimately connected with this state of things.

Another factor also must be noticed in this connection. If, as all the evidence seems to show, there exists, at any rate in man, a psychic or astral body belonging properly to that plane, as well as the etheric and dense physical organisms, it is practically certain that, like its analogues in the physical world, the astral organism itself must vary very considerably in its degree of organisation, its level of development, and in the range and perfection of its power to respond to stimuli in the psychic world. Thus we have yet another factor which obviously must play an important part in making the phenomena that we observe in waking consciousness such as they are.

Now, as a very rough way of studying the matter, but convenient for our special purposes, we may, I think, consider the particular phenomena which more closely interest us now from the standpoint of the person by, through, or in connection with whom they are observed. I refer to such phenomena as clairvoyance in space, clairsaudience, psychometry, second sight, prevision in time, as well as the various types of *intelligent* communication, visions, and so forth, in which are given what purport to be accounts and descriptions of the astral world, the condition and experiences of people after death, and so forth and so on. Thus the point of view from which I propose to approach them is not one depending on their kind, type or nature at all, though of course from a scientific standpoint such an arrangement would be far better. But for our purpose, I prefer to fix our attention rather upon the "agent", the "psychic" concerned in their occurrence, than upon the phenomena themselves.

Primarily, then, we shall have first the typical "medium"—the person through whom, or in whose necessary presence, the phenomena occur; but who is, in typical cases, entirely unconscious of what happens, being in a state of trance, and generally retaining no recollection of anything that has occurred on regaining normal consciousness. The famous Mrs. Piper is a typical instance in point. Variations from the normal type are many; in some, as for instance "Madame Espérance," the medium remains aware of what happens, though in a wholly *passive* manner, as a pure spectator, exercising no kind of conscious influence or control over what occurs. It is this "passivity" that seems to me the special characteristic of the mediumistic class as such.

Next one finds a more or less intermediate type, which I incline to name the "occasional" or "sporadic psychic." This is marked by the spontaneous occurrence of "vision" or "hearing" of non-physical stimuli, and includes an extensive

range of phenomena and a number of distinguishable varieties. To it seem to me to belong those who have "second sight", whether what they see or hear is symbolical or actually presentative of the future, as well as those who "see" ghosts, hear "voices", or experience other varieties of psychic phenomena, sporadically and spontaneously, without any effort or conscious volition of their own.

Both in the first class and in this, among mediums proper as well as among sporadic psychics, one finds also cases which exhibit, in a more or less marked degree, a transition towards the third type, that of the conscious voluntary seer—that is, one who "sees" or "hears" by a definite effort on his or her own part, either with or without the assistance of some special external aids and conditions.

Now the point of central interest to us lies in the endeavour to estimate with a reasonable degree of probability the objective truth-value of information derived in these various ways. The honesty and *bona fides* of all the people concerned must of course be assumed *ab initio* ; that is, conscious fraud, deliberate invention, and intentional lying must be excluded. In the actual study of the phenomena themselves, it is hardly necessary to say that all these must be most rigorously guarded against ; nor need one here emphasise the extent to which as a matter of fact they are rife on all sides. But we are not now concerned with the examination of particular phenomena, nor even with the attempt to establish strictly and scientifically their reality and genuineness. What does concern us is rather to study the possible and probable sources of error, confusion, and mistake, even in the most perfectly genuine cases, where complete honesty and truthfulness, a sincere and earnest effort to observe and report correctly on the part of *all* concerned, are taken for granted from the outset. For it is the substance of the information obtainable along these lines, rather than the way

in which it is acquired, that has most significance for our present purpose, viz., to clear up our ideas about psychism and the way of the psychic.

From this point of view, it seems expedient to begin by considering, upon the basis of the broad assumptions already laid down, the last case first, viz., that of the full-blown psychic, who "sees," "hears", etc., voluntarily in full waking consciousness ; and we will begin with such a psychic who needs no extraneous aid, such as a crystal, magic mirror, or what not, but, who, when the general surroundings and his own state are favourable, can "see" or "hear", etc., the surrounding stimuli of the "psychic" world by a simple effort of attention and will. How far any particular individual may fit in with this description does not matter in the least, or whether there actually are any such known to us. For I am taking this merely as a typical case of a true voluntary psychic. Now, granting complete honesty and truthfulness, plenty of experience and practice, an earnest effort to describe accurately and understand aright, on the part of the psychic, what, I ask, are the conditions actually involved *ex hypothesi* in his observations.

In the first place, let us take the psychic world and the corresponding astral body of the psychic by themselves, leaving out of account for the moment his etheric and his physical body. If we take analogy as our guide—and we have no other—it is obvious that the psychic will first need to learn how to perceive, and how to interpret his impression of the psychic world, just as a new-born baby has to do in relation to the physical world ; a task occupying, even in the physical, several years, and giving rise to innumerable mistakes, misunderstandings, and the like, before the lessons are learned. Further we must expect that the astral powers of perception will be subject to defects analogous to those of our physical senses ; blindness, deafness, and the like, as also

defects of a minor degree, such as short-sightedness, colour-blindness, hardness of hearing, lack of a musical ear, and so forth. It is obvious, therefore, that apart from everything else, there is at least as abundant a scope for mal-observation in the psychic, as there undeniably is in the physical world, even leaving out of account any special difficulties and obstacles in the way of correct observation, which may belong inherently to the astral world as such.

But let us suppose all these difficulties overcome, and our psychic to be able to observe correctly and understand aright what he finds around him in the psychic world. It still remains for him to transmit what he has seen and understood to his physical, waking consciousness; in other words, he must, through and by means of his etheric organism, bring about accurately corresponding changes in his physical brain. But this is a very large order indeed, when one considers it in detail; and such transmission takes place under conditions which necessarily and inevitably cut off no inconsiderable portion of what the psychic desires to bring through. For most, if not all, of those special peculiar characteristics, which, *ex hypothesi*, make the psychic a world different in kind from the physical, *cannot possibly* be brought through; for, if they could, the difference in kind between the two worlds would be abolished, and one or other would become superfluous. At the utmost, some vague, undefined echo, some dim sense of the direction in which these differences in kind may be looked for, or the type to which these characteristics belong, may in the most favourable cases reach the waking consciousness. But, for all practical purposes, what the psychic brings through can only be so much of his experience in the psychic world proper as can be expressed in terms of physical world experience—anything more than this can at best find only *symbolical* expression; an expression conveying no meaning except to those who have themselves had

like psychic experience, and then only in a dim and dark manner.

Further, for even this degree of accuracy in the bringing through, an almost ideally perfect condition of both the etheric body and the physical brain seems necessary, as well as complete and accurate responsiveness of the etheric organism to the astral, and of the physical brain to the etheric. And these are only what may be termed the mechanical conditions involved. For anything like intelligent understanding, and report to others in the physical world, it seems to me that far more is required in the way of experience and training of mind and brain. As an instance, imagine a savage, an exceptionally intelligent one, with all his senses in perfect order, trying to describe to the "Royal Society" of his tribe (*i.e.* the tribal medicine men) a railway train which *he* has seen, say, half-a-dozen times, but which *they* have never seen at all! What kind of notion would they gather of the train, what would they make of his descriptions? A pretty jumble, I fancy, and yet the whole thing is purely and simply *physical*, and does not involve any such differences as must distinguish the astral from the physical world.

If now we turn to the actual records and descriptions given by psychics of what they have been able to bring through into waking consciousness of their experiences in the psychic world, we find, as a matter of fact, that they all, without exception, conform to what these considerations would lead us to expect. But these records further bring out very clearly an additional source of error, familiar enough in ordinary life, but which plays a special and rather peculiar part in this region. Preconceptions, prejudices, expectation and desire are notorious for their power to falsify ordinary memory and observation; but in connection with the bringing through into waking consciousness of astral experiences, their influence becomes very conspicuous, producing to an almost incredible

~~extent~~ a false and illusive objectivity, both to sight and hearing, which deceives the more readily because it appeals to deep-seated and confirmed habits of mind and desire, of which the psychic is usually unaware. Familiar illustrations in point may be noted by any one who dreams, and who will take the trouble to think over the extraordinary keenness and vividness, with which an elaborate surrounding world with its personages is dramatised into existence by his mind all unconsciously to the dreamer. And any careful student can trace this type of deceptive experience on all sides, notably in such conspicuous cases as Swedenborg and Andrew Jackson Davis, to mention only two. No one can question the honesty and sincerity of these men, nor their earnest effort to record clearly and accurately. Swedenborg, moreover, was a man of high scientific attainments and a trained observer. Yet in both alike, one can see how the dramatic projections of their own desires, prejudices, and mental habits, are again and again reported and described as objective realities of the psychic world.

In addition to the above, these records and descriptions further suggest very strongly that one of the special peculiarities of the astral world itself is a certain illusive nature, a subtle changefulness and tendency to produce "illusions" of many kinds, analogous, perhaps, to those optical and other physical illusions which are not due to any action or any failure on the part of the senses themselves. But this topic is a difficult and extensive one, so that its discussion here would be impracticable within the space available. Its consideration therefore will be postponed to a subsequent occasion.

Having seen so many, so serious, and so important sources of error in the cases even of the best psychics, it is not surprising to find that in the other two classes, the sporadic spontaneous psychic, and the passive, mediumistic

type, the probabilities of error are even greater. For, in these types, all the above mentioned difficulties exist also, with the addition of others peculiar to the type itself.

With regard, however, to the spontaneous or sporadic psychic, a study of the records seems to indicate that, at least for certain classes, the liability to error is not so great as we might expect, and this seems particularly the case with those who have "second sight" ; with those who only rarely and occasionally have psychic visions or experiences at all ; and sometimes this is also the case with some individuals who make use of crystals or other extraneous means.

Hence a little attention may be devoted to such cases, before we sum up the general outcome of our investigation.. But this had better be postponed to another occasion.

S. T.

*(To be continued).*

## SOME HINDU FASTS AND FESTIVALS.

### I. DIVALI.

[About the time of the autumnal equinox there are several religious festivals which are celebrated with much fervour and enthusiasm, especially in Northern India ; one of these is the Kālī Pûjā, or Divali. It takes place on the first new moon night after the Durgā Pûjā ; and the latter begins on the first seventh day of the moon after the autumnal equinox. At Divali special images of Kālī are prepared and set up in the houses during the day ; and these are worshipped at night, the worship beginning at half-past-ten and continuing till after midnight. One of the special features of this festival is that at twilight all the houses are illuminated. The lights used in Indian illuminations usually consist of tiny open earthen vessels, like very small saucers, which are filled with oil or *ghi* (clarified butter) ; a short wick is dipped in the oil, and allowed to rest on the side of the vessel. They burn for two or three hours,



and give a very soft but bright light. These are placed in rows along the edges of the terraced roofs, along the garden walls, or wherever there is a suitable place. The effect is wonderfully quaint and pretty, like long lines of softly glowing stars. No true Hindu in Northern India, however poor he may be, will fail to light even if it be but two or three little lamps, and place them over his doorway. As the powers of evil are believed to be especially strong and active on this night, to fail to do so would be equivalent to exposing oneself to all manner of evil influences, light being always regarded as the surest protection against the powers of darkness. *Jt. Ed.*]

Another Divali has come and gone. We cleaned our houses and set them in order in preparation, and, as the night fell on the great festival day, we lighted our little lamps and illuminated the houses and the streets, so that we might render our mite of help in the fierce struggle between the Great Mother of the World and the powers of darkness. He who only lays his hand on the rope by which the car of Jagannath is dragged along, is accounted as having had the privilege of sharing, to however small an extent, in the labour which symbolises the world-activity ; and so we, if we have but lighted two or three little lamps, have shared in the great conflict. Then we passed the night, in worship of the goddess, offering to her either flowers and fruits and grain, or kids and goats. as the case might be, and in various amusements and festivities, whereby we expressed our joy at her victory.

And now what remains behind ? In some minds, perhaps, only the memory of a pleasant festival ; but in others there must assuredly be a few re-awakened thoughts of what it is that the festival really symbolises, and a little more earnestness in the resolve to strive ever for the true and the good.

The story is familiar to us all ; how the great demons, Shambha and Nishambha, had displaced Indra from his throne by their long *tapas* and were now harassing the whole world of the devas, their distress being of course re-

flected also in the world of men, till at last the devas, unable to bear it any longer, went to Brahmā, and begged for help. He sent them to the Mother of the World, the Devi, ever full of love and compassion for the oppressed, and powerful to overthrow the oppressor. She promised to relieve them, and came in her form of Kālī, a maiden apparently feeble and powerless, but in reality with all the destructive energy of the great God Mahādeva within her. Lightly she challenged the demon-kings and their host, and one after another of their warriors came forth to do battle, and was overthrown by her. At length came Raktabīja, the most powerful of all, the last on whom the demon-kings relied, and it is in him that, the main interest of the fight centres, for every drop of his blood which touched the earth was transformed into a thousand soldiers like unto himself. Then indeed were the powers of the goddess tried to their utmost ; but, creating a number of maiden-soldiers to help her, she drank the blood of Raktabīja before it could touch the earth, and so at length she conquered and slew him. The power of the demon-kings was broken by Raktabīja's death ; and, though they themselves fought with the goddess, they too were overthrown. Indra was restored to his throne, and great was the rejoicing throughout the worlds of the devas and of men.

Such is the story ; impossible and superstitious, perhaps, some will call it, those who have become imbued with the modern spirit of rationalism and scepticism ; a fairy tale, fit only for children, and finding its origin in the infancy of the race ! It may be so ; but it sometimes happens that in the prattling of children there is more true wisdom than in the rationalistic *dicta* of University graduates. And so perchance we may find some gem of truth and wisdom in this apparently extravagant story ; for myths, if we please to call them so, that have persisted for centuries upon centuries, and still have power to rouse devotion and enthusiasm in

the hearts of thousands, are not usually entirely devoid of reality ; and the special significance of a story not infrequently lies in what at first sight appears to be the most impossible detail.

So here it lies in the fact (or, in deference to our rationalistic graduate, shall we call it the fiction ?) that it was when Raktabīja's blood touched the earth, that it became a source of evil, and innumerable evil powers sprang from the contact ? Do we not see this constantly happening in the world to-day ? the energy of life, the powers of the intellect, nay, sometimes even spiritual influence and power, prostituted, and becoming a source of endless discord and misery, by being used for selfish and worldly ends ? Truly, the touch of earth has power to degrade even the noblest and purest of the gifts of heaven ; while without it the most demonic tendencies would remain latent and innocuous.

"Heaven's dew-drop glittering in the morn's first sun-beam within the bosom of the lotus, when dropped on earth, becomes a piece of clay ; behold, the pearl is now a speck of mire."

*(Voice of the Silence.)*

What might not the world become, or, to take a more limited point of view, what might not India become, if all her sons and daughters would but take this lesson to heart, and realise that outward prosperity and greatness and power are good, only if consecrated to the service of the divine ; that, if we seek them for their own sakes, then much energy that has in itself great power for good, will certainly be diverted into undesirable channels, while everything that is evil will be intensified and multiplied a thousandfold. The secret lies in devotion and self-surrender to God, under whatever form we may worship Him, a teaching constantly reiterated by the sages and saints of all ages from time immemorial. When Raktabīja's blood was drunk by the goddess, not only did it become harmless, but we can well conceive that it was even a source of added strength to her in her

struggle, so powerful is the touch of the divine to purify everything. So with us the power of devotion and self-surrender is irresistible to destroy all evil, and turn all our energies to good. If this thought becomes a greater reality in our lives every time Divali comes round, then the Divali lamps will remain burning in our hearts throughout the year, and the celebration of the festival will have fulfilled its purpose.

WAYFARER.

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### STRAY NOTES

The second annual meeting of the League was held in Benares during the Christmas week. The attendance was not large, but the meetings were very harmonious, and the feeling of warm cordiality and real brotherhood that prevailed made them both pleasant and helpful. We had the great pleasure of the presence of Mrs. Webb, who is spending the winter in India, and who represented the British Section of the League. We wish such visits might be more frequent, so that the Western and Eastern brothers and sisters might be more closely drawn together.

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The business meeting was held on the morning of December 28th, the Indian Section holding its meeting the following morning. News reached us a few days before the meeting that the Italian members had formed themselves into a Section, with Signor Decio Calvari as Local Secretary. He is a well-known and enthusiastic worker in the field of Theosophy, and has for the last six years been editing with great success a two-monthly journal, the *Ultra*. There is little doubt that under his able guidance the new Section, will prosper exceedingly.

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There is but little change in the number of members ; some new members have joined, but some names have had to be dropped owing to a careful revision of the lists, which last year were

more or less provisional. The reports from the different Sections show that the work has been carried on steadily and earnestly during the past year. The League thus enters on the New Year, a small body, in truth, but compact and well-organised, and full of promise for the future.

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Four evenings were devoted to the reading of papers and delivering of addresses. On the first evening Mr. Keightley gave an address in which he dealt very ably and clearly with two of the basic ideals of the League, eclecticism and spirituality, making a deep impression on many of his hearers. This was followed by a short address by Pandit Kshirode Prasad Vidyavinode, who is a true poet of Bengal. At the close of his address he recited some Bengali verses of his own composing, which were very much appreciated; even those who did not understand the meaning, could not but feel the sweetness and music of the language.

The second evening was devoted to a paper on Shakti by Sryt. U. L. Mazumdar. Unfortunately the writer was not able to be present himself, so his paper, which was exceedingly terse and suggestive, was read and expounded by Sryt. Baranasibasi Mukerji. It is difficult to say whether the paper itself or the exposition was the more appreciated; all were charmed by the well-chosen language, and touched by the devotional atmosphere of the paper but the excellent explanations given by the reader enabled the hearers to follow it with the full understanding which would not otherwise have been possible owing to its extreme terseness.

On the third and fourth evenings papers were read, on Divine Incarnation by Miss Edger, and on Devayâna and Pitriyâna by Professor Bîrêswar Banerji, the latter giving a very exhaustive and scholarly presentment of a difficult subject. All these papers, and also notes of the addresses, will appear in due course in the pages of this journal, so it is unnecessary to enlarge on them any further.

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“ My life is but a weaving between my God and me,  
I may but choose the colours, He worketh steadily.  
Full oft He weaveth sorrow, and I in foolish pride  
Forget He sees the *upper*, and I the *under* side.”

(Anon.)



# THE PILGRIM.

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## SOME BASIC IDEALS OF THE T. S.

*Notes of a brief address delivered by Mr. Bertram Keightley, M. A.  
on Dec. 27th, 1911, at the Second Annual Meeting  
of the I. T. League.*

What I am going to say this evening is in no sense a set or formal lecture. For I think that when a few members of this young body are gathered together, the opportunity is best utilised in making one another's personal acquaintance ; but when I was asked to speak to you, I thought I might usefully spend a few minutes in telling you what I think as to the position of the League, the special work it has to do, and what we may hope for it in the future. It is, of course, only my own personal opinion, but it may suggest thoughts that will be useful, not only to the younger members, but also to the older ones.

Our League, then, endeavours to embody, represent, and put into practice those ideals on which—in my opinion at least—the Theosophical Society was originally and fundamentally based. I am speaking as one who was personally acquainted with H. P. Blavatsky, and H. S. Olcott, and I am referring, not to the three declared objects of the T. S., but rather to the leading thoughts and ideals which the Society

was formed to express and subserve. Of these there are two which seem to me to be of the first importance.

The first of them is that the T. S. was to form a common meeting-ground for, and to be a means of bringing together people who were seeking after and working towards the same goal, the finding of some coherent purpose in life which should be of a spiritual nature, looking for thoughts which might help them in their daily life, as well as lead towards a more satisfactory interpretation of life as a whole, and yearning for a spiritual inspiration that should uplift and vivify them. The founders felt that this might best be realised, not by looking at the Society as putting forward certain ideas or carrying on definite propaganda, but simply by keeping it a body of students seeking after spiritual light, its object being not to "teach," but only to draw together those who were working on the same lines, to bring about the interchange of thought, and the publication of literature, and so forth. So strongly did H. P. B. feel this, that I have heard her almost "blow the roof off," if I may be allowed the expression, in her indignation, because some one spoke of the "teaching of the Theosophical Society."

This, then, was the fundamental ideal of the T. S., and is therefore also that of the I. T. League. Hence no creed, no definite system of thought, could be put forward as authoritative, nor could any attempt be made to convert the world to any particular belief. It seems to many of us that of late years the T. S. has been drifting more and more into the position of regarding itself as having for one of its main objects the putting forward of certain definite teachings. This seems to me to be the antithesis of the true purpose of a Theosophical organisation, which is simply a body of students, trying to help one another in their search for truth.

Some may perhaps say that this is a very humble thing; would it not be better to go out and convert the world to

some final, perfect truth ? To this I would reply that it *cannot* be done ; there is *no* final or perfect truth. All that we believe as truth can be held only provisionally ; we must be continually modifying our views, as our knowledge increases. Moreover, what is truth to one is not necessarily so to another ; no two people tread exactly the same path ; no two can hold exactly the same opinion.

Then, it may be asked, what use is there in an organisation at all ? Why not leave each to follow his own way ? Let me try to answer this by referring to my own experience. When I was at the University of Cambridge, I was swept away, like so many others, by the wave of materialism which flooded Western thought last century. I read book after book, spent hours and hours hunting through the Library of the British Museum, studied everything that came to my hands, but got little or nothing out of it. I did not know anyone to whom I could turn for help, so I had to study quite by myself, and the result was practically nothing, I could find no light. Contrast this with the present state of affairs, which is due, at least in part, to the work done by the Theosophical Society. There is now a mass of literature on spiritual and philosophical subjects, in which one can easily find what one needs ; and further, one can easily get into touch with people who have studied different aspects of these subjects. For the earnest student there is always a way open by which he can come in contact with others who are working on similar lines. In this way I myself have received untold help from H. P. B. and others in the Theosophical Society ; and perhaps I may have been able in turn to give a little help to others, by telling them the best books to read, and in such ways. Of course this is only intellectual, it is not the *life* ; but still there is some connection between the two. Many of us would never have attempted to strive after the spiritual life, but for the help we received from or



through the T. S. in our study of spiritual subjects. Moreover, most people find that sooner or later they are obliged to face the intellectual side of the problem, and if they have to work it out alone, the road is very difficult to travel.

The second of the two ideals referred to touches on a different subject. In India the tradition has always been that all who seek after the spiritual life should find a teacher ; the idea of Guru and Shishya is very deeply rooted in the Indian mind, as might indeed be expected, seeing that it represents a fact in nature. How then is the League situated in this regard ? Have we any organisation to help in establishing this relationship ? The answer is quite clearly and definitely, No. Fundamentally indeed that answer is inevitable, for the very reason that the relationship is a fact in nature, and not a matter of voluntary choice. To talk of choosing a Guru is a fallacy ; there is no such thing in any real sense. One may certainly choose a teacher who will help and guide one in the very earliest stages for a life or two, but this is not in any sense the real thing. The relationship is quite inevitable, for it is determined by the law of spiritual affinity rooted in the natures of both. There is no escape from this ; the two *must* come together, sooner or later. So an organisation for this purpose is neither needed, nor even possible.

But if what we mean is merely a superficial relationship, which, however, may be a very close and exceedingly helpful one, then the position is different. Many attempts have been made at various times to help people through the preliminary stages by giving them instructions, etc., in a definite form through an organisation. For example, in the Roman Catholic Church there are several orders, notably the Jesuit, which have tried to create regular organisations with the purpose of leading students to the spiritual life as it manifests in Christianity. No doubt, much help has been given ; but those who have carefully studied the history of

these organisations, are compelled to admit that they have, on the whole, been failures ; that the evils that have arisen in connection with them have outweighed the advantages ; and this in spite of the fact that they provided very elaborate and carefully designed systems of creed, dogma, ritual, and instruction. This result is by no means encouraging ; also it is not at all encouraging that the ancient traditions are entirely opposed to the formation of such organisations, for these traditions are based on fact and on experience.

Thus we find ourselves standing where every individual must necessarily stand ; as *individuals*, seeking the light, striving to help one another as fellow-students. For some may be a little older than others, a few steps farther along the path, and may thus be able to give some help to others who are younger. But it can be only a question of help given *individually*, through personal intercourse, correspondence, and so forth. Nor can one individual, as a rule, help a very large number of his fellow-students ; there must be a natural feeling of attraction, a mutual sympathy springing from similarity in their ideals. One cannot give much help to another who is very different in ideal, in outlook, in general trend of thought, and so on.

It is the more difficult on account of the great difficulty of language, which we must not overlook. The deepest thoughts and feelings, those that touch most closely on the inner life, *cannot* be expressed in words ; they can only be hinted at. Another who is in harmony with the speaker is able to catch the hint, but it is impossible for those who are not in harmony to do so. For this reason it is not possible to say or write anything on spiritual subjects that will be helpful to everyone. The Hindu Shâstras are an illustration of this truth. See in how many different forms the great spiritual teachings which they contain are expressed ; one form after another, so that the minds and hearts which

do not respond to one may be helped by another ; in this way only can all be reached and helped.

It is best, then, for us to recognise our limitations and try to work as well as we can within them. We are a body of friends and fellow-students seeking after the higher life, and the greatest privilege any one of us can have is to be able, to however small a degree, to help another a few steps along the way. To do this, we should further keep our minds and our hearts open to receive any ideas, any light, so that we may then pass it on for the helping of others.

If we work along these lines, it may be that the original ideals of the T. S. may find in the League a body in which they can express themselves. Let us therefore strive to keep the League a free and living body, and though we may hold strong opinions ourselves, let us always recognise that the opinions of others are as worthy to be considered and discussed as our own.

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"Disaster hangs over the head of the man who pins his faith on external paraphernalia rather than on the peace of the inner life which depends not on the mode of the outer life....It is unwise to be attracted too much by any outward manifestation of religious life, for anything that is on the plane of matter is ephemeral and illusive and must lead to disappointment. Any one who is drawn powerfully to any external modes of living has to learn sooner or later the comparative insignificance of all outer things...For the disciple little is gained from teaching on the intellectual plane. The knowledge that infiltrates from the Soul down into the intellect is the only knowledge worth having, and surely, as the days roll by, the disciple's store of such knowledge increases. And with the increase of such knowledge comes about the elimination of all that hinders him on the Path."

( *Doctrine of the Heart.* )

## DIVINE INCARNATION.

*A paper read at the Second Annual Meeting of the I. T. League.*

“And the Word became flesh, and dwelt among us, full of grace and truth.”

(*St. John*, I, 14.)

There are few religions in which there is not some trace of a teaching as to Divine Incarnation, though in some it is but a dim echo, rather hinting at the birth of one who, though man, is yet superhuman, and shows divine qualities, than telling of the actual incarnation of God in material form. If we wish to study the subject as fully as is possible to our limited minds, and with as clear a light as may be thrown upon it, we must turn to the East, whence indeed cometh the light and the truth. In this paper all we can attempt is to gather one or two rays of that light, which for some of us may serve as a starting-point for further study.

The subject of Divine Incarnation is so intimately bound up with that of manifestation in general, that we can hardly study it without some reference to the latter. It is idle to attempt to touch on the first beginning of manifestation, if indeed we can postulate a first beginning at all. Equally idle is it to try to understand the *why* of manifestation ; as idle as it would be to ask why water is wet, or why the sun shines. Just as wetness is an essential quality of water, for were it not wet, it would not be water ; just as to shine is of the very nature of the sun, and did it not shine, it would not be the sun, so is manifestation one side of the essential being of the Saguna Brahman, or Ishvara, to use the more familiar term. The many-ness of manifestation is as essential an aspect of His being as is the unity which underlies that manyness.

"Others also, sacrificing with the sacrifice of wisdom, worship Me as the one and the manifold, everywhere present." (*Bhagavadgītā*, IX, 15.)

We may therefore confine ourselves to a few of the principles which we see at work in the course of manifestation.

In the Hindu Scriptures, a not uncommon analogy is to speak of the universe as the body of Ishvara. It is true that this does to some extent suggest a separateness, but it is at the same time a very accurate analogy. The body has no existence apart from the conscious entity that ensouls it ; when that entity withdraws, disintegration and decay at once set in ; but the entity is in no way dependent on the body, and still continues to exist when the body dies. So, too, we cannot separate the universe from Ishvara ; it has no existence save in Him. But we can think of Him apart from it ; for He is far more than even the sum total of all universes, past, present, and future ; and though universe after universe passes away into apparent nothingness, He still remains unchanged.

"Having pervaded this whole universe with a portion of Myself, I remain." (*Bhagavadgītā*, X, 42.)

It is, no doubt, this truth which is shadowed in the conception of an extra-cosmic God, living outside His world, and guiding it from without. There seems indeed to be as much truth in this conception as in that of a perfectly pure pantheism, which identifies Him wholly with the universe, and sees Him only in it. These are the two complementary halves of the one great truth ; each becomes untrue, if taken by itself, but when taken together, each completes the other, and modifies it, bringing it into harmony with the actual truth. Of the two it is the separative conception which is most prominent in the theory of Divine Incarnation, though at the same time the unity is never lost sight of, for it is the goal towards which all is tending.

One very suggestive point of view from which we can look at manifestation is that of the three *gunas*. These are constantly reacting, the one on the other, and the orderly

and harmonious course of evolution depends on the preservation of a certain degree of balance among the three. The relationship amongst them varies as Yuga succeeds Yuga, though of course all three must at all times be present. In the Satya Yuga *sattvam* predominates, and hence all is peaceful, harmonious, and happy. But it is a position of unstable equilibrium, for beneath all the peace and the seeming perfection is *Desire*, not the earthly desire of humanity, but that heavenly desire which, we are told, first arose in Brahman, and showed itself as the impulse to manifest. And so gradually *sattvam* is displaced by *rajas*, and the Treta Yuga succeeds the Satya. With the activity of *rajas* comes conflict, disharmony, pain ; this leads to reaction, and *rajas* begins to be tempered by *tamas*, till in the Dvâpara Yuga we have a combination of *rajas* and *tamas* as the predominating energy. Gradually *tamas* prevails more and more, until in Kali Yuga it becomes paramount.

Now, throughout the whole course of evolution in the four Yugas, there is constant need of regulating and harmonising the action of the *gunas* ; while, when the *tâmasic guna* becomes predominant, there is further a pressing need to counteract it ; for the tendency of *tamas* is to cause the life to sink deeper and deeper into matter, until it would be entirely submerged, unless some different impulse were given, so as to turn the current of evolution in a more spiritual direction. This, then, is one of the conditions which call for special guidance and help.

A question, however, may arise here as to what need there is of any *special* guidance ; for is not Ishvara always guiding His universe, and will not that constant guidance be sufficient to keep it out of danger ? It is quite true that the divine guidance is never absent ; His love and compassion are ever poured out into the universe ; ever does He guide and direct it, at the same time that He pervades and ensouls

it. But from time to time critical points are reached, where it seems that an even more direct and intimate guidance is needed. This, indeed, is but an illustration, the highest and greatest, of one of the great laws prevailing throughout the universe. We see an analogy to it in nature. All the natural processes are governed by definite laws, there is order and method throughout ; yet from time to time great cataclysms occur, hurricanes, floods, earthquakes, volcanic outbursts. These in no way militate against the perfection of the evolutionary laws, nor interfere with their working ; but they, so to speak, clear the atmosphere, and prevent the stagnation that is apt to result, whenever everything goes on without change for any length of time. In this way evolution is helped, hastened, and intensified. Similarly, in the spiritual world, a special outflow of divine energy in no way implies that there is anything imperfect or lacking in the constant divine guidance of the universe ; but it hastens and intensifies spiritual evolution, just as the natural catastrophes hasten and intensify material evolution.

A further reason may be suggested for these apparent irregularities in the material and spiritual worlds. For, in spite of them, there are even now not a few, especially among students of science, who think that the laws of nature work automatically, and that there is no need to postulate any God, who guides and directs them. How much more would this be the case, if the even working of the law were never broken by any unusual manifestation ! So it is the love of the Lord for humanity, it is His wish that men may recognise Him and His guiding hand, that leads Him to carry evolution from time to time along these lines of sudden and violent change. Feeling our own impotence and helplessness in the face of these catastrophes, we are led to seek behind nature for some power to protect and save us, and the answer to our search is given by Divine In-

carnation. There is no means whereby He *can* be revealed to us, that does not find its place in the expression of His infinite compassion.

Looking at manifestation from another point of view, we know that in the course of evolution great cosmic changes from time to time take place. Science tells us that our solar system, or, to take a narrower view, our earth, passed first through a nebulous condition ; that it then gradually condensed, passing through a watery stage, till its present condition of density was reached. Other great cosmic processes there are, of course, especially the great geological periods ; but we cannot enter into them in any detail just now ; it is sufficient if we recognise that at any one of such changes, the whole earth passes through a critical stage, at which also special help and guidance are needed.

Or take a third point of view. Throughout evolution there are two great forces at work ; we may call them the positive and negative, this is probably the most accurate way of expressing the idea ; but they more often appear to us as forces of harmony and disharmony, or, to use a cruder form of expression, as good and evil. It is these forces that find embodiment in the Suras and the Asuras, the Devas and the Daityas, as well as in numberless other pairs of opposites ; they form, indeed, the fundamental pair of opposites, of which all other pairs are in reality various forms. Now, while both are equally necessary for manifestation, the orderly course of evolution depends on the right adjustment and balance of the two. From time to time, however, there is a tendency for the forces of disruption to run to excess ; and, if this goes beyond a certain point, the inherent energy of harmony pervading the universe is insufficient to restore the balance, and there is again need for special help.

This excess of disruptive energy may take place on any plane of the universe ; sometimes it occurs in the *deva-*



kingdom, at other times it is in this physical world. In the latter case it acquires its chief interest when the human stage of evolution has been reached. It then shows itself in many forms ; sometimes a rampant intellectual scepticism, which threatens so to blunt the finer sensibilities, that there is no power to perceive the grand spiritual verities, which alone can fill the heart with the deepest and purest aspirations, and kindle in it an enthusiasm that will carry the world before it. All becomes dead, inert, there is nothing to inspire, nothing to uplift, and humanity is in danger of sinking into a very slough of cold, calculating indifference and callousness. Sometimes it takes the form of a blind pursuit of pleasure and worldly success ; each strives for himself, or for the little circle of those who are especially his own ; the conflict of selfishness, with all the evils that spring therefrom, engulfs humanity, which is swept away towards destruction, utterly losing sight of that harmony and unity which should be its aim and goal. Many are the forms it takes, but in all we see not only the excessive energy of the forces of disruption, but also the predominance of the *râjasîc* and *tâmasic* tendencies in man.

Many minor crises occur also in the history of humanity ; as when a new race is to be born, which corresponds on a smaller scale with the great cosmic changes to which we have already referred ; or when in certain sections of humanity there is a predominance of materialism or of evil. These also call for help and guidance, though of a less special kind. Such crises as these will occur frequently ; the great crises to which we have referred above are few and rare, and are separated from one another by long ages of millennia.

We are now in a position to study more closely the nature of the special help that is needed ; and we shall find that, broadly speaking, it is of three kinds, differing according to the nature of the crisis that has to be met ; but

of these three two may be grouped together, so the primary division is into two. The distinction between these two is one of extreme importance, and is sufficiently well defined in the Hindu teachings, though we are some of us, perhaps, apt to lose sight of it in our modern applications of those teachings. On the one hand we have the Avatâra and the Mahâvidyâ, on the other the Jîvanmukta. The latter is the product of evolution, the Avatâra and Mahâvidyâ are not so. To put it more clearly and definitely, the Jîvanmukta is one who has passed through the whole course of evolution, culminating in the human stage ; he has lived through innumerable human incarnations, *kalpa* after *kalpa*, has learned all the lessons that human experience is able to teach him ; above all, he has learned the lesson of love and compassion to all beings, he reflects in himself the divine love, and has surrendered himself to the service of humanity. Thus, though himself liberated from all bondage, he nevertheless chooses to retain his *kârana sharîra*, and in that form to remain in the manifested universe in which he has attained liberation, so long as the humanity evolving therein needs his help.

He is thus ever watching over men, usually helping them from the higher planes, for that is the most effective method of help, but from time to time coming into physical incarnation, taking birth in the usual way, whenever some crisis calls for help on the physical plane. This is, of course, not the only way of serving both God and man, there are many other paths of service, equally important and equally noble, but those who follow them do not come into physical incarnation, and therefore we are not concerned with them just now.

With the Jîvanmukta we must also associate those who are at any point on the path which he has trodden, and even those who are only preparing to tread that path. We thus have a body of great souls, at different stages of evolution,

but all definitely following the path of which the culmination is *jīvanmukti*. It is these who are spoken of in the Theosophical books as the Masters or Adepts, and their disciples. They are distinctly the product of evolution, they are the "flower" of humanity, and it is they who come from time to time at the lesser crises to which we have referred ; either the Jīvanmukta himself, or one of his disciples, according to the greatness of the crisis. They come comparatively often, and perform many and varied functions ; sometimes they come as spiritual teachers, sometimes as wise and beneficent rulers, sometimes as inspired poets, musicians, or artists. The nature of the help given varies according to the need, but the general characteristics are the same ; wisdom and compassion illumine them, and their work glows with a selfless love that reflects the divine love.

The Avatāra, on the other hand, (let us leave the Mahāvidyā aside for the moment), is not the product of evolution, as has already been said. Great as the wonder of it may seem, He is a special manifestation of Ishvara Himself. And yet is the wonder so much greater than the wonders we see everywhere around us at every moment ? Is it any more wonderful that He should embody Himself in a special form to carry His own humanity through some overwhelming danger, than that He is ever embodying Himself in the tiniest flower that blows, in the minutest insect that breathes ? But why speak of the flower and the insect ? is He not at every moment embodying Himself in every tiniest atom of matter throughout the universe ? It is in the fact of manifestation that the real wonder lies, not in the appearance of these special forms from time to time. Nay, rather, seeing that manifestation is a fact, the wonder would be if He did *not* come forth in supernal glory from time to time, when such dire need arises.

The distinction, then, between the Jīvanmukta and the

Avatâra is quite definite. It is well brought out in the following passage from the *Bhagavadgîtâ*. For Arjuna is Nara the "man" in his last incarnation, at the very threshold of *jîvanmukti*; Shrî Krishna, as is made abundantly clear throughout the *Gîtâ*, is the Avatâra.

"Many births have been left behind by Me and by thee, O Arjuna. I know them all, but thou knowest not thine, Parantapa."

That His own births to which He refers are not ordinary births in the course of evolution is made sufficiently clear in the succeeding verses.

"Though unborn, the imperishable Self, and also the Lord of all beings, ruling over Nature, which is Mine own, yet I am born through My own *mâyâ*.

Whenever there is decay of *dharma*, O Bhârata, and there is exaltation of *adharma*, then I Myself come forth.

For the protection of the good, for the destruction of evil-doers, for the sake of firmly establishing *dharma*, I am born *yuga* after *yuga*."

(*Bhagavadgîtâ*, IV, 5—8).

It follows then, that the term "Divine Incarnation" should, strictly speaking, be applied to the Avatâra, but not to the Jivanmukta. But, still following the Hindu teaching on this subject, we find that the Mahâvidyâ also is a Divine Incarnation, though differing from the Avatâra; and that ten chief instances are given of each of these. We are of course all familiar with the Hindu trinity of Brahmâ, Vishnu, and Shiva; but we perhaps do not always attach sufficient importance to the fourth principle, which completes the square of manifestation, without which indeed no manifestation would be possible. This is the feminine principle, the Shakti, the Devî, who through nature has partially revealed Herself to the modern scientist, and whose beauty and prowess have so impressed themselves on the mind of the natural philosopher that he has exalted Her even above Her own Lord. She is closely associated with both Vishnu and Shiva, assuming a different aspect in relation to each. In relation to Vishnu, She manifests as Lakshmî, the goddess of prosperity and

wealth, or as Râdhâ, the spouse of Shri Krishna ; in relation to Shiva, She manifests as Durgâ, the mighty and compassionate Mother of the universe.

Now, at certain crises in evolution, it is the Devi in the second named aspect, who comes forth to save the world ; at other crises it is Vishnu. The former incarnation is called the Mahâvidyâ, the latter the Avatâra. The distinction between these two is again quite definite. When the disturbance of balance, which, as we have seen, is the main condition that calls forth the Divine Incarnation, is in the world of the *devas*, it is the Devi who comes forth to save ; when it is in the world of men, or when it is on account of one of the great cosmic or geological changes, it is Vishnu.

Of the ten Mahâvidyâs we are told but little, for indeed They concern us only indirectly, being in the world of the *devas*. Their names are enumerated, Their forms are described and portrayed, with each is associated the story of the *Asura* or *Daitya*, who was causing such overwhelming disruption and chaos in the world of the *devas*, and whom She came forth to destroy. But, except in the case of two or three of the incarnations, only the most meagre details are given, so we are left to speculate, as best we may, as to the inner meaning of each of these incarnations. Though a most interesting and fascinating subject of speculation, we must not enter upon it now.

But of the ten Avatâras, or incarnations of Vishnu, we are told much more ; for, as He came to help the world of men, they concern us closely and directly. Indeed, a whole Purâna is devoted to each of them ; in addition to which, they are referred to and described in many other places. We are told that nine have already appeared, the tenth is yet to come.

Now we find that the special form of the Avatâra is closely related to the stage of evolution that has been reached at the time of His coming ; and thus the earlier Avatâras are not human in form. This might at first sight arouse some

wonder in the mind ; it might seem hardly fitting that a special incarnation of Vishnu should be in what we are accustomed to regard as one of the lower forms of life. But we must remember that the special function of the Avatâra is to guide evolution through some great crisis, and this cannot be done save in a form which is in harmony with those in which the life of the period as a whole is evolving, but is at the same time suited for giving a further impulse to evolution. We shall thus expect the form of the Avatâra to be that of one of the highest types of life existing at the time. And this is exactly what we find.

We may somewhat roughly divide the course of evolution into the following broad stages. In the first, the earth has not yet fully densified ; it is in an aqueous condition, and is thus suited only for fish and similar forms of life. It seems to have been near the beginning of this period, when the earth was just ready for the appearance of definite forms of organised life upon it, or rather in its waters, that the first Avatâra came to give the type of the life, Matsya, the fish, who, when placed in a bowl, grew until he filled it, when thrown into a tank, soon filled that also, and who finally was yoked to the ark, in which the seeds of life were carried over into the next period ; a wonderful type of the huge fish, which, according to geology, peopled the globe during this period.

Ages passed away, the process of densification slowly going on, until at length the transition period was reached, when the denser elements, of which our present earth is composed, were being evolved. This is symbolised in the churning of the ocean ; and we can recognise how fitting it was that the Avatâra should come in the form of an amphibious animal, a mighty tortoise, who with his marvellous strength supported the mountain Mandâra with which the ocean was churned.

The next form is that of the boar. The crest of the

wave of evolution is now about to pass from the dwellers in the water to the dwellers on the land. So the function of the Avatâra at this crisis is to raise the land above the waters, and also to give the type of the animal form. What more fitting for this than the boar, with his up-rooting tusks ? He does not, it is true, show forth the highest animal qualities, for these belong to a later stage, but he is very typical of the lower animal passions, combined with great physical strength and courage.

At the next crisis, when the evolutionary wave is about to pass into the human kingdom, He comes in a form half human, half that of the noblest of animals, the lion. And we note a further development in His function. Not only does He guide evolution through these great transition periods, but He also awakens and strengthens in the growing humanity the germ of devotion, which is the reflection of the divine in the human, and is the means whereby the human may return to its divine source. Further, as the conflict between good and evil has now begun to rage, He also destroys the Asura or Daitya, in whom the powers of evil are concentrated. Thus the man-lion came to destroy the Daitya king Hira-nyakasipu, who had gathered in himself the whole energy of *adharma*, but in His coming He called forth into its fullest manifestation the wonderful faith and devotion of the Daitya boy Prahlâda, an example that will inspire men for all ages to come.

Equally beautiful and inspiring is the devotion of Bali, to whom came the next Avatâra, the first in purely human form, Vâmana the dwarf ; Bali, who by his *tapas* had gained the throne of Indra ; but he was a Daitya, and how can a Daitya sit on the throne of a Deva, without discord and confusion being the result ? So Vâmana came to displace him, and approached him seeking a boon. In vain did Bali's Guru warn him :—"This is no dwarf, it is Vishnu Himself ;

trust Him not, for though He seems to come as a suppliant, He will deceive you and bring you to ruin." "The Lord Himself come to ask a boon of me ! What greater privilege, what greater happiness could fall to the lot of any ? No matter what He asks, were it my very life, how gladly would I lay it at His feet !" And so, when the boon of as much earth as Vâmana could cover in three steps had been asked and granted, and when in the first step all the lower regions and the earth had been covered, and in the second all the heavens, gladly did Bali lay himself at the feet of the Lord, that his own body might supply the place for the third step.

The next three Avatâras are, of course, human in form ; Parasurâma, who destroyed the Kshattriyas on account of their having disregarded the teaching of the Scriptures, and failed in their duty to the Brâhmanas ; Shrî Râmchandra, who in His life shows forth the ideal human character, the example for all to follow, but especially for the king and the ruler ; and Shrî Krishna, who manifests with such marvellous power and beauty the divine love and compassion. Shrî Krishna, indeed, stands alone among the Avatâras, being the *full* Avatâra, in whom Ishvara manifests His being as completely as is possible in a limited human form. For He came at the beginning of the Kali Yuga, the period when the *tâmasic guna* threatens to overwhelm the whole world with its blinding and numbing energy, threatens to suffocate and blot out all spiritual aspiration ; the period when darkness and delusion and evil reach their height, and yet when any effort for good brings its result more quickly and more effectively than in any other *yuga*. Fitting indeed was it that at this overwhelming crisis the fullest manifestation of all should come forth, the one whose very name calls forth the intensest devotion, and who has power to lift us out of the deepest depths of ignorance and darkness and sin, if we but turn to Him and seek His grace.



The ninth Avatâra is generally considered to be Gautama Buddha. But a difficulty presents itself here, for he does not show the characteristic signs of the Avatâra. He is confessedly the product of evolution ; many references are made to his innumerable previous incarnations, in which he was evolving through the lower forms of life ; and to his many human lives, during which he perfected his love and compassion for all beings. Moreover, in his final incarnation as Prince Siddârtha, there is no sign of that instinctive recognition of what he really was, of which we find some signs in the case of both Shri Râmchandra and Shri Krishna. They both knew, on more than one occasion, the mission they had come to fulfil ; and both showed themselves in their superhuman divine forms on one or two occasions, to the one or two who were able to see and understand. Especially familiar is the story which tells how the infant Shri Krishna, when His mother opened His mouth to take out the earth, which baby-like He was eating, showed her the whole universe within His tiny body. There is nothing of this sort in the life of Prince Siddârtha ; indeed, we find in that life the last steps of his age-long evolution, and it was only after a long and severe struggle that he at last gained illumination. He thus shows the characteristics of the Jivanmukta rather than of the Avatâra, and for this reason some authorities do not acknowledge him as an Avatâra.\*

We find, however, that the signs of the Avatâra do show in one who, at least in India, is not usually so regarded, in Jesus Christ. The incidents surrounding His birth, especially the conception by the Holy Ghost, and His birth of a virgin, whatever allegorical interpretation of them we may accept, do also strongly suggest the special appearance of a

\* Some also, on similar grounds, consider that Parasurâma was not an Avatâra in the strict sense of the term, but was only overshadowed for a time by the divine influence. As full details of his life are not given, it is difficult to determine to what order he actually belonged.

divine manifestation ; and from His birth His special mission was recognised by the very few whose eyes were open, while He Himself was conscious of it, in childhood and throughout His life. This, however, is a point which we are not competent to decide, and which we must therefore leave on one side.

The tenth Avatâra, the Kalkî, is yet to come, and the books tell us that he will come at the close of the present Kali Yuga ; as the length of this *yuga* is given as 120,000 years, and at present only 5,000 years have elapsed, it does not appear to be time just yet to look for His coming.

Such is the Hindu teaching as to the Avatâra. Wonderful, indeed, is the divine love and compassion, marvellous is the constant care with which the Lord ever watches over His world. None is outside of His mercy, in the fulness of time all will be gathered to His bosom, all will feel the sunshine of His love. Our selfishness and materiality may shut it out for a time, but sooner or later it will penetrate all the barriers that we have built, and will kindle the spark of devotion, which, growing into a flame, will consume the whole being, transforming the human into the divine.

Now it usually happens that, when either an Avatâra or a Jîvanmukta is about to incarnate, there are signs and prophecies of His coming ; and it is little wonder if then those earnest souls, in whom the fire of devotion has been kindled, should feel a glow of enthusiasm, a desire that they may recognise Him and be accounted worthy to serve Him, and a longing to do something to prepare the way for His coming. Not that He needs such preparation on our part ; so perfect is the divine love and wisdom, guiding all the affairs of the universe, that we can hardly imagine that the successful working of the divine plan will be in any way affected by what we may do. When the time is ripe, He will appear, and whatever He has come to accomplish will be ac-

completed. Who, indeed, can withstand the coming of the Lord ; who can resist the doing of His will ? But in His infinite mercy, He accords to us, for our own sakes, the privilege of sharing, as far as our weakness allows, in His mighty work ; even as the mother will sometimes let her little child take its tiny share in what she is doing. She does not need its assistance, indeed it sometimes hinders her, but the effort to give it helps the child to grow. And so we too are helped forward by our efforts to serve the Great Ones of the world. It is therefore a matter of the utmost importance to us how we prepare ourselves for His coming, for on that will depend the extent to which His presence will carry us forward. As the car of Jagannâth rolls on, some running by its side lay their hands on the rope, and win the merit of sharing in the labour ; some cast themselves down before it, and are crushed beneath its wheels. It is a matter of the first importance *to them* which they do, but, whichever it be, the car still rolls on to its appointed goal. It is well, then, that our last few thoughts should be devoted to this question of preparation.

Now there are two qualities which all religions teach us to attribute, above all others, to the Divine, truth and love. These two form the basis on which all religion and all morality must rest. If, then, we would be able to recognise the Avatâra, and fit to serve Him, it is these two qualities we must cultivate above all others. And as the Jîvan-mukta manifests the divine nature, though of course in a far more limited degree than the Avatâra, the same two qualities are necessary, if we would prepare ourselves for his coming. If we say one thing in public, and the opposite in private, if we speak in one way in the presence of our friend or acquaintance, but in the opposite way behind his back, if our conviction would lead us to act in one way, but for expediency or for some other equally unworthy

motive we act in a different way, if we are guilty of any of the many forms of insincerity and untruth that prevail in the world to-day, how can we expect to know the Lord of Truth when He appeareth, or to be accounted worthy to serve Him? If we are thoughtless of the welfare of others in the small matters of ordinary life, if we are indifferent or slow in the giving of help when it is sought from us, if we allow ambition or egoism to blind us to our duty to the individuals who are nearest to us in our every-day life, we may devote our whole energies to grand works of philanthropy, to the endeavour to uplift and reform the world, but the one thing will be lacking that would enable us to know and serve Him who is full of love and compassion. The great enemy we have to fight is *Ahañkāra*, egoism, in any of its many forms; for it blinds us to the truth, and closes our hearts against love. That, therefore, should be our chief aim, to be always on our guard against *Ahañkāra*. And wonderfully subtle are its workings; innumerable are the forms under which it conceals itself. We must be ever on the watch, never must we let ourselves fall asleep at our post; for, if, even for one instant, our vigilance wavers, this most dangerous of all enemies will steal into our soul, and entrench itself in the innermost fastnesses.

Thus alone can we prepare for the coming of the Lord. And is not this, indeed, what every religion teaches us to do *at all times*? Is it not thus that our hearts become pure and sweet enough for Him to make His presence felt in them always? For His spirit is ever with us and in us, whether we are conscious of it or not; and is not this far more to us even than any incarnation in physical form? Great as is the wonder of such incarnation, marvellous as is the love and compassion that prompts it, still more wonderful is the love which causes Him to take up His abode in the heart of every being throughout His universe; and if, by the culti-

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vation of love and truth, and by the steady conquest of the *Ahañkāra*, we become able to feel Him in our hearts, we may be sure that we shall not then fail to recognise Him when He sees fit to come in physical form, and that He will call us, if there is any service in which we can share. We have no reason for supposing that Nathanael had made any special preparation that he might know the Lord and be worthy to serve Him, but Jesus saw him when he was under the fig-tree, and marked him as one of His own, for He saw that he was "an Israelite indeed, in whom is no guile."

In truth, the consciousness of the Divine Presence in the heart is of far more value than aught else ; for it is always present with us, it is dependent on no external conditions ; once ours, it can never be taken from us. Then, His coming in physical form will bring Him no nearer to us, for He is already "closer to us than breathing, nearer than hands and feet." Nor can the absence of any physical manifestation part Him from us, for He is our life, our soul, our very inmost being. It is the realisation of this that the Christian calls the birth of Christ in the heart ; this is the first step on the way whose end is knowledge of Brahman. Let this, then, be our goal, let this be our endeavour, and we may rest assured that all else will be well with us.

"Though Christ a thousand times in Bethlehem be born,  
But not within thy heart, thy soul is left forlorn ;  
The Cross of Golgotha thou lookest to in vain,  
Unless within thyself it is set up again."

LILIAN EDGER.

## CONCEPTS OF THEOSOPHY.

(Continued from p. 163.)

### II. THE THEOSOPHIC CONCEPTION OF KNOWLEDGE.

If we analyse our conception of things, we find therein traces of two principal and apparently quite irreconcilable elements. The object appears to be a particular something outside our consciousness, yet it has some modes, as it were, which affect our powers of consciousness. It is a unique something having certain attributes. It is, as it were, a combination of speciality (विशेषत्व) and universality. It is a thing in itself, in that, though we may know more and more of its attributes, yet it remains that selfsame thing. Our consciousness can play with it, and define its knowability in terms of what we call its attributes, we may know its composition, even, yet it remains something independent of our consciousness, something beyond the knowability ; the sum total of its attributes ever falls short of the thing itself, and there seems to be always an irreducible element in it, which resists the powers of our separative consciousness to measure its being.

What is the relation between these two factors ? ... Ordinarily we define this peculiarity in an object, this element of particular being which eludes our knowledge, with the help of its attributes, and we believe that its speciality lies in these relational qualities. But this is scarcely correct ; firstly, because, as noted above, any artificial combination of the attributes of a thing does not reproduce it *as a thing*, and secondly, because these attributes always imply something common (साधारण) rather than special.

Let us examine what we mean by the qualities or attributes of a thing. They are the qualifying and conditioning elements, implying thereby a life of relation, as against the life of antithesis and self-exclusion, with which we secretly endow a thing. Thus the shape of a thing is that element in it whereby it occupies space, and is affected by the laws of space. It implies the arrangement and disposition of the molecules composing it according to a certain relation in space. This disposition of the molecules, and the extension in space, imply a mode of relation of the molecules with one another, on the one hand, and with the higher mode of relation which we call space, on the other. Weight also, as we know, is the result of manifestation along similar lines of forces, each of which has an infinite potentiality of correlation. It is defined by the formula,  $\text{gravity} \times \text{density} \times \text{volume}$ . By gravity we mean the mode of relation with that larger something called the earth, itself composed of an infinite variety of dispositions of matter and energy. Density also is an expression of relation, and is connected with the disposition of the molecules of a body, related together by means of the inter-spaces; so also volume, implying an extension in three-dimensional space, and therefore the possibility of relation with other concrete things along these lines. There is apparently nothing in these attributes themselves to lead up to the speciality or uniqueness of the object—its particular being.

The attributes of an object, therefore, or rather the modes or aspects of its knowability, not only indicate its relation to consciousness, but also have a universal bearing, therein connecting the object with other objects around along universal lines. The truths of science are all truths of relation, of co-ordination, and, as such, are universal. In the domain of medicine, science proves that the human frame, in spite of its apparent separative exclusiveness, is indissolubly

connected with the universe around. Not only is every cell composing it connected with the animal and vegetable and even lower kingdoms, but its very configuration and shape point to an infinite past of evolution behind, in which the anthropoid ape even has contributed something. The microbe theory of disease has further broken down the barriers of isolation, with which we have sought to clothe the human body, and the proper evolution of the physical body is possible only if, instead of merely asserting its separative being and powers, we, on the contrary, regard it as the sequential result of the evolution of the whole world, and therefore integrated with it. A mere enumeration of its attributes would not be of much value to the physician, something more is needed. The trend of physiology is now along comparative lines, and we are no longer content with a mere tabulation of its functions. We are aware that we can really know nothing of these functions, without successfully tracing their origin as far back even as the amœba. In fact, as the Scriptures prove, every function of the physical body connects it with the animal and pre-animal lines of evolution. The evolution of the senses tells the same tale, as does also the history of the nervous system. Every particle of matter which goes to compose the eye, for example, or the nervous system, has had to be gradually evolved by the lower kingdoms of being, under the tremendous strain of a bitter and ceaseless struggle for existence. This is only so far as the purely physical constitution goes. But if we consider the powers of consciousness, manifesting through the eye, for example, we find indications of an infinite evolution still further back, through the *deva*-kingdom.

Man is thus too indissolubly connected with his universe, too much integrated with it, to hold fast to the separative conception of being, which so frequently attracts the mind. We cannot really separate the meanest thing in the universe



from the infinity of forms and energy on the one hand, and the mysterious power and propelling energy of life on the other. But, in spite of the daily increase in human knowledge, and the discovery of higher and higher laws of synthesis, and though the very attributes of a thing always point to a relational life with the universe around, we still cannot shut our eyes to the fact, that somehow or other, in spite of its correlation with and dependence upon its environment, we do endow the thing with a kind of uniqueness or special being of its own. This uniqueness is, in the physical, its centre of mass, the hypothetical point round which the physical forces of relation are at equilibrium, and by which they are all held together and sustained. It is that point through which the life of relation, as it were, wells up, and into which the forces are again indrawn. In terms of philosophy, it is the centralising tendency, which is the basis of manifestation of the discrete forces.

But there is one peculiarity in it. While the attributes of a thing represent its knowability in terms of the powers of our consciousness, this centre always represents to us the irreducible point or element, which resists and repels our separative knowledge. It is this element which really constitutes to our minds the speciality and uniqueness of an object.

We can illustrate its nature better by considering man. The principles of man point to and indicate his potentiality of interaction, his life of relation, with the universe around. These principles may be evolved or not, yet the man still continues to be himself ; there may be an expansion of consciousness along certain lines, and the evolution of higher and higher powers, yet the individual remains the selfsame central something in antithesis to the powers. It is this unknown and surditic quantity which to many of us constitutes our being. It is differently termed the personality, the individuality, or the *jīva*, and we regard it as being in-

dependent of environment and circumstances. Ordinarily the conception of *moksha* is based on this rigid unitary individual in us. It is this which, according to the Sāṅkhya philosophy, contributes the element of speciality and uniqueness to our percepts, concepts and ideas—the *Puruṣa*, which is the origin and the nucleus of our separative universe. There is, as a result of this, a tendency towards unity and centralisation, even in the activities of the senses and the mind. Thus the eye tries to specialise and reintegrate the vibrations received in terms of colour. This fact of unconscious centralisation is explainable, when we consider how in the knowledge derivable from the activity of the senses there is *Ahaṅkāra* in a seed form, and how the senses themselves have in their constitution elements, if we may so call them, of *Ahaṅkāra* in *Rajas*. What this impregnation by the centre of separative uniqueness of the powers of the senses and the mind really means, we will consider later on. Let it suffice for the present to note that the senses and the mind—in short, all the faculties and powers of man—have within them the basic principle of *sāttvic* or pure *Ahaṅkāra*, while yet being of the relational life, as explained above.

Such in brief are the elements constituting knowledge, the co-ordinates along which knowledge manifests—the co-ordinate of particularity or uniqueness, and that of universality and unity of life.

We will now consider what knowledge *means*, and what, if anything, it *indicates*. Ordinarily, the knowledge of an object means the recognition of the principle of separative uniqueness, which to us is the particular being (*विशेषत्व*) of the object. We know a thing by endowing it with a special being, and by separating it from other things, by discriminating between its essence and its qualities. But this is not enough, and we are forced to admit that, in spite of the elements of special being in an object, it is yet at the same time

the centre of infinite relations of interaction with other things. This is the second stage of knowledge, where we are no longer content with the vague definition of its special nature or value, but are impelled to note its modes of relation with other things. The burning power of fire, for example, is itself a particular, but none the less a mode of relation.

Then we take a step further. The mere recognition of this double tendency in objects does not help much in satisfying our reason, and we seek to eliminate the antithesis of essence and attributes, of the entity and the form, by reducing the one to the other, by trying to find out how the uniqueness and the attributes are really connected with each other. We may, on the one hand, seek to reduce the element of form, which always represents a mode of relational life, to the name, or the unique essence ; we may try to realise how from the essential nature of the object, the secondary attributes, or its modes of interaction, are evolved. This is the way of religion, or *yoga*, as ordinarily understood and practised, and this view apparently falls in with the psychology of *ahañkāra*, leading up to that element of uniqueness, which, we have noted, is the reflection of *ahañkāra* in things. The apparent many are thus reduced to a central unity, thereby helping the assimilation of this unity by the centralised self in us. Or we may proceed the other way, and recognise that there is a peculiar life of co-ordination in things, whereby the constituent elements ever tend to produce an artificial centre or focus, which goes under the name of its uniqueness. In short, we may think, with science, that the particular element in things, the element of uniqueness, is the resultant of the co-ordination and synthesis of the forces constituting it. But in both these methods there is no real synthesis and harmony. Both of them are based on the element of *ahañkāra*. Forces which by their co-ordination produce the thing are as separate and definite as the central I in the religious method.

In religion, then, as ordinarily understood, in spite of the several devices adopted, there is no real and permanent synthesis. We have tried to eliminate the antithesis of the world of form by the hypothesis of its illusory nature. Regarding the central separative self as the real man, and taking the separative nature to be the real meaning of its uniqueness, and the essence of life, we are logically led to predicate the essential unreality and hollowness of the world of forms. Not realising fully the meaning and import of the divine element in us, misinterpreting the value of the element of uniqueness as being one of special being, we naturally imagine that the evolution of man depends on our successfully negating the outer antithesis, which, in spite of our isolation, breaks in upon our consciousness, and makes it apparently lose itself in the outer panorama of matter and form. Recognising that objects, though apparently identical, differently affect different men, and that the value of the object varies largely with the mode of consciousness operating in us, we jump to the conclusion that the world of form is secondary in importance, and we seek to eliminate the troublesome factor by regarding it as a shadow, as being essentially unreal. But, if we look deeper, we find that, in spite of this artificial reduction, the world still remains, and, though partially inhibited, as far as the physical is concerned, by specific *yogic* practices, it retains all its characteristics of outwardness and limitation, and continues to submerge the central consciousness by the desire-values we put upon it. The very desire to negate makes the world remain in our consciousness, though in the higher terms of attraction and repulsion.

Nor is the central separative self the unity that it at first appears to be. For a consideration of the phenomena of the disintegration of the separative human personality noted by Professor Myers proves that not the world outside, but the

presence in us of unassimilated and hostile modes and powers, into which objects transmute themselves, is the real source of the disruption of our artificial separated self. The separative method of reducing the outer antithesis of an object by the method of religion and ordinary knowledge thus not only fails to effect a synthesis, but actually re-vivifies the object in terms of a higher correlation in which the separative tinge still remains. It is yet fruitful of good results, in indicating that knowledge consists in the reduction of antithesis into some common element or factor, even though in our ignorance we may regard the common and persistent sense of the separative I as the real centre of unique life. We may thus characterise this method as the reduction of the outer to a permanent notion of a unique I in its majesty of separateness. The objects are reduced to percepts, concepts, and ideas, and are then transmuted into the separative powers of consciousness, by the exercise of which the separative I-notion can maintain itself, and, though the powers retain still the characteristics of outwardness, though there is still a tendency in them to produce outer results, yet we believe we have attained to unity and harmony.

In the other method, we seek to trace the sense of the unique I in us to something in matter and in the constitution of the object. We specialise the attributes and the forces constituting the object, and then see how these tend to produce the sense of the unique life in us. The special value in a human personality is thus the result of the co-ordination of specific and definite forces called heredity, environment, etc., each of which typifies the exercise of a relatively common or universal tendency of interaction. There is an attempt to dethrone, as it were, the conception of a separative uniqueness which constitutes the being of every thing, and to explain it in terms of the matter and energy of the lower planes, which have, we are told, the specific power of co-ordinating, and, as

it were, converging into an illusive something called the I—the centre of uniqueness.

But here also we do not know the meaning, the true significance, of this converging or unifying tendency in matter and energy, admittedly specific and definite. The commonness again is the commonness of outer matter, having its specific attributes, the universality is that of specific forces. Nowhere do we transcend definiteness and separate being.

If we consider man, we shall see the working and scope of these two methods. With religion, as ordinarily understood, to know man, we must know this separative uniqueness, and see how the universal laws of the physical body, the desires, and the mind are the expressions of this unique nature. It is an attempt to define the element of commonness and unity and universality in terms of the specific separated uniqueness of the man. With science, on the other hand, knowledge is the explanation of how the specific modes of universal life converge into the mode of uniqueness. But neither of the two does actually explain how it is possible to reduce the elements of uniqueness of a separated type into the element of universality, how they can at all be reduced and synthesised, and how these two poles with their mutual exclusiveness can really produce the unity which knowledge implies.

The I of religion, as ordinarily understood, is still the separate I of the physical. We seek by religious endeavour so to divert this I of separation from its environment, that it may attain to rest and peace of a kind where the world does not intrude. In the higher planes of heaven, etc., it remains still the selfsame personality—the physical man. Hence the only result is the accentuation of the separate I-sense by negating the claims of the world of objects around. On the other hand, the science of to-day regards man as being essentially a by-product of the concrete and separated being of the outside objects and psychic states. These are regarded

as separate and mutually exclusive, and yet they have, by a magical process of synthesis unaccounted for by science, created an illusive locus called the man. Yet, though coloured by the separative trend, both these methods are aiming at unity and universality. The unity of the I of religion is a rigid separative unity, while the universality of the I of science is due to its composite nature. Both of these hypotheses tend to divide the unity and solidarity of consciousness, and thereby to create illusions and lapses in our conception. We will discuss the position more fully when treating of *Purusha* and *Prakṛiti*. It will be sufficient here to note that the mistake originates in our sense of separateness, our thirst for separative uniqueness. The unity of the transcendent and abstract I—the Self of *true* Religion—is regarded by us as indicating simply the separatively unique I—the I which seeks ever to establish itself, by successfully repelling the spirit of universal life, which the world of the stage tends to remind us of. On the other hand, coloured by the sense of false uniqueness, we endow the principles of uniformity and universality postulated by science with a sense of separate uniqueness, and the outcome is the atom of modern science, with the universal as its attribute, and yet regarded as the separate point of uniqueness. Dominated by the subtle powers of *Ahaṅkāra*, misinterpreting it to mean the establishment of the separatively unique, and forgetting that, like everything else down here, its proper function is to indicate the transcendent, and not to define the concrete—we seek to read the two poles of uniqueness and universality as being in antithesis to each other.

But, as a matter of fact, both of them are presented in every fact of consciousness. There is no mode of conscious life, nay, even of what we believe to be unconscious life, in which there is not a unity and synthesis of the two. My perception of the lamp is a unity, a totality, a singleness of

being. It is only when we try to read into this unity our bias for the special, and analyse it, that we find the traces of the two ; it is only when we try to understand what the given mode of consciousness represents to our separative life, that we perceive the difference. Uniqueness is unity as well as universality. The very universal nature of the I as an organism is not inconsistent with the sense of a non-separative uniqueness. The fact that our I can and does evolve in the realisation of its true nature and being, by means of the bodies of a plane, with the seed of the universal therein, would go to prove the union of the two.

We forget, in our thirst after the separate uniqueness, that consciousness never presents the two as separate, and that in every act of consciousness the aspects of the central unique and the resisting universal both merge. My perception of the lamp suggests how the I of the moment can be really blended with the lamp. My idea of the lamp is the idea of a unity, ever transcendent, because incapable of being exhausted by any concrete lamp, yet having a universal meaning, by means of which the world speaks to me its message of the uniform and the universal. The mere fact that the I in me has an infinity of evolution both behind and before it should suggest how, though the I, the ever transcendent, yet it is also a universal base, in which the many of the world of objects can merge without leaving a residue. Consciousness ever implies a unity and a homogeneity which, though bending towards the transcendent, has yet as its base the universal, in which the apparent many tend to merge. It is ever indicative of a mysterious unity essentially divine, and because of this divinity thus shadowing forth, the separate I is seen as the permanent and the unchanging, and the separate object is seen as having the possibility of an infinite correlation with an infinite series of manifested objects, powers, and energies. But if, coloured by separateness, we



attempt to define either of these two aspects, then there is, as it were, a polarisation of the one life into two poles, one showing forth the element of separative uniqueness, and the other the element of separative universality, which are the characteristics of the man and the world respectively.

The unity of knowledge, which Theosophy aims at, is only possible, when we develop a different faculty of knowledge. All our attempts at synthesis, our evaluations of things, are coloured by the separative *Ahañkāra* in us, and we seek to define things, and as such clothe them with an element of externality which disturbs the synthesis of knowledge and the evolution of a true unity. The two poles can never merge so long as we fail to understand the true significance of *Ahañkāra* as the divine faculty, whereby the divine unity manifests in terms of a triplicity for the purpose of a larger and fuller life. This tendency to definiteness of a separative kind colours the scientific method, whereby, though aiming at unity and universality, we clothe matter and energy with specific uniqueness. It manifests in religion and philosophy in a similar fashion, and makes us view man as a separate entity, yet always requiring a background of commonness and universality to manifest his separative uniqueness.

The Theosophic conception or theory of knowledge, therefore, must be such that the accentuation of separateness may be avoided. Uniqueness must, in the first place, be viewed no longer definitely, and in antithesis to the world, which typifies a common field for the manifestation and evolution of the ego. The element of the universal in nature, which science attempts to indicate, must not be regarded as a protest against the unitary aspect, but as leading up to it. How, then, can we synthesise these two elements which even perception implies? The element of uniqueness must be present in things, in order that the experience of many births, and contact with outer things, may help and contribute towards

the final emancipation of the human self. That we do require a number of births or incarnations, and an infinite number of contacts with things, is admitted by religion, though the fact that such an admission must lead us necessarily to modify our conceptions as to the I in us, is often forgotten. We must therefore try to read into the universal element the other element of uniqueness. Conversely, also, we must realise that the uniqueness in us is not a separative one, but that it is in consonance with the element of commonness, universality, and unity.

What should therefore be our view-point in approaching man and nature. While dealing with man, we must first of all temper the exclusiveness of our view with the element of universality. It is this which underlies the principle of brotherhood, which makes us clothe other beings with the very uniqueness which we claim for ourselves. Then again we must view nature and the outer many as really representing an organic unity, in which our self is in a mysterious way involved. The law of Karma indicates this, as we shall see more clearly later on.

But this will not be enough ; for the separative view will still colour our conception in a subtle way. The conception of organic unity is itself inadequate, for it implies not unity nor transcendence, but merely a synthesis of a lower order, in which the one and the many both remain, and the real significance of the connection between them, though experienced as a fact, is yet unrealised. We must therefore blend uniqueness and universality by the conception of a more transcendent life and consciousness ; in other words, the element of divine unity must be seen permeating these two poles. We must realise the divinity of man as much as the divinity of nature. In a clumsy fashion we already seek to do this. The crude Vedântin, for example, believes that in the separative self, viewed as distinct, there is an element

of divinity. But the Divine cannot be so limited, and to the highest separative self requiring a separate background, the One Existence necessarily appears as the transcendent Ishvara, with His supernal glory attracting the separated self. The Western Pantheist, to whom Nature and manifested objects are the expressions of a separate and distinct Divinity, is as far from the truth of real transcendence. The still cruder hypothesis, in which every individual is defined to be God, is equally against the unity of the Self. The One Existence can no more be contained in any individual, of however transcendent glory and powers, than in any concrete thing, or in any addition of an infinite number of concrete things ; for the world with its infinity is manifested only in a portion, a fragment, as it were, of the Divine Life. The Divinity cannot be located or defined. It has to be realised rather in the irradiation, the expression, or the indication, in and through the individual on the one hand, and the world on the other. It is of the nature of consciousness, not in the aspect of definition in the centre, which gives rise to the separate I, nor in the aspect of any *upādhi* or vehicle of expression, nor as expressing any concrete mode of relation and synthesis between the two, but rather as a brooding ubiquitous something, which overshadows everything, and is expressed or indicated equally by everything. Seek to define this life ; it becomes a rigid centre, or an equally definite form or energy.

This divinity of consciousness—the one transcendent tendency which runs through consciousness—is at the same time a unity and a universality. The Divine Transcendence—the One and Secondless nature of the Self—is revealed in and through every mode of consciousness. It is in the senses, and is indicated by them, as much as it is in and through the *Nirvāṇic* consciousness ; every particle of the manifested ocean of immortality radiates it as fully and completely as the totality of manifestation. To feel this life, we

must recognise the separative uniqueness as being merely an indication of the universal uniqueness, that is, of the Self, and not seek for exalted personal stature for ourselves in a so-called divine background. In nature, too, we must understand the element of universality and commonness as being the expression and indication of a transcendent life of unity.

Theosophical knowledge, therefore, is not an assortment of various facts, but is rather the expression and manifestation of the divine consciousness, the divine Sophia, or Mahâvidyâ, who alone can indicate to us the divine value in the meanest of things, as well as in the greatest. Without this *vidyâ* our knowledge is like the rushlight in the midnight gloom—a point of illumination surrounded by a dense and impervious wall of nescience. For *avidyâ* does not lie in the extent or scope of our knowledge, but in our tendency towards artificial separation. We may know everything as regards an individual thing, but the very tendency to view it as isolated, as separatively unique, makes us wrench it off from the universal background, and overlook the infinite lines of interaction it has with other things. This is *avidyâ*. A thing thus viewed is like the lowest point of a cone ; we may know it, but our knowledge is partial, and therefore illusive, because we do not calculate the infinity above, which is pressing for manifestation through the point, and of whose life the point is merely an expression and indication in time and space.

We will consider the aspects of Divine uniqueness and unity more fully later on, but I cannot close for this time, without a word of warning as to the very great danger which is threatening Theosophy and its modern presentment, owing to the subtle action in us of the tendency towards separative uniqueness. It is this which makes us clothe the Self and the Master with the garb of separateness, of an exalted type, no doubt, but still separative. Thereby we, as it were,

denude these resting-points of our finite consciousness for the evolution of man, of their real permanent value, and hence too of their power of indicating in any real sense that very Self in us, which is the one goal of all human aspirations, individual and collective, concrete and transcendental.

DREAMER.

(*To be continued.*)

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"Ineffable is the union of man and God in every act of the soul. When we have broken our god of tradition, and ceased from our god of rhetoric, then may God fire the heart with His presence. It is the doubling of the heart itself, nay, the infinite enlargement of the heart with a power of growth to a new infinity on every side. It inspires in man an infallible trust. . . . He believes that he cannot escape from his good. The things that are really for thee gravitate to thee. You are running to seek your friend. Let your feet run, but your mind need not. If you do not find him, will you not acquiesce that it is best you should not find him? for there is a power which, as it is in you, is in him also, and could therefore very well bring you together, if it were for the best. You are preparing with eagerness to go and render a service to which your talent and your taste invite you, the love of men, and the hope of fame. Has it not occurred to you that you have no right to go, unless you are equally willing to be prevented from going? O believe, as thou livest, that every sound that is spoken over the round world, which thou oughtest to hear, will vibrate on thine ear! Every proverb, every book, every by-word that belongs to thee, for aid or comfort, shall surely come home through open or winding passages. Every friend whom not thy fantastic will, but the great and tender heart in thee craveth, shall lock thee in his embrace. And this, because the heart in thee is the heart of all; not a valve, not a wall, not an intersection is there anywhere in nature, but one blood rolls uninterruptedly, an endless circulation, through all men, as the water of the globe is all one sea, and, truly seen, its tide is one."

(*Emerson.*)

## COGITATIONS OF A STUDENT OF THEOSOPHY.

(Continued from p. 199.)

The records and investigations of the Society for Psychical Research contain a considerable volume of instructive material bearing upon the case of the sporadic or spontaneous psychic. And, as remarked, these experiences yield a larger percentage of veridical instances than one would expect in the light of our preceding considerations. The *Census of Hallucinations*, and Gurney's monumental volumes on *Apparitions* reveal not merely a percentage of veridical cases far in excess of what one would expect under the general law of probability, but a percentage very considerably greater than the very numerous sources of error and mistake already indicated would lead us to anticipate. At the same time, when the cases are studied in detail, they exhibit more than sufficient admixture of error, confusion and misunderstanding, to show conclusively that those causes of error are actually at work, and do markedly influence the actual experience, even when, in regard to the main point, the case may properly be classed as actually veridical.

Further, it seems that where "second sight" proper is in question, the proportion of error is still more reduced, especially in the "symbolical" type of such visions ; but why this should be the case, I am quite unable to say. Of course it is a fact that the available collection of material in regard to such spontaneous experiences, and especially those of "second sight," is not large enough to justify our formulating a final conclusion to this effect. Hence, as the field widens,

and investigation proceeds, we may find that there is really no marked difference in respect of veridicity between these cases and those of the purely mediumistic and experimental type; though at present the available indications point the other way.

The matter, however, is not of fundamental importance, and its main significance appears as an added need for caution and reserve in dealing with other classes of cases, especially those in which the "vision" or other "psychic experience" is brought about either under the conditions of a mediumistic séance, or by some effort, or by the use of some artificial means (crystal, mirror, or what-not) on the part of the percipient.

Let us now proceed to sum up the situation in regard to the psychic, as far as we have gone, and see what conclusions we are led towards in respect of the general features and characteristics of the "psychic way."

First, then, we may, I believe, feel sure that the astral or psychic world is, in itself, a perfectly *real* world, in exactly the same sense, and neither less nor more "real," than the world which our ordinary waking consciousness embraces. But it must be carefully noted that this statement applies *only* to the astral world in relation to the conscious beings and creatures actually functioning in it, and must *not* be understood as applying, without large and important qualifications, to the "astral world" as we picture, imagine, or remember it in our *waking* consciousness. Indeed, if, as some people do, we take the word "real" as meaning vivid, keenly felt, intensely experienced, rather than in a strictly philosophical sense, then there is a good deal of evidence to show that, in this respect, the astral world is *more* "real" than the world of our waking life; while if, on the other hand, we take "real" to mean stable, durable, fixed and lasting, then the astral world must be considered much

*less* "real," in this sense, than the physical. For one marked characteristic of the astral world is, as we have seen, its exceeding fluidity, changeability and want of anything like stable fixity.

Next, it is certainly possible for man, while still living in the physical body, to have experience of the astral world, and to bring back into waking consciousness and memory that experience in a more or less imperfect, mutilated and distorted form.

Also, there is convincing evidence to prove that intelligent communications can be and are received from conscious beings inhabiting the astral world, both directly through so-called mediums, and in other ways; and further, there is strong evidence to show that some at least of these communications come from human beings who have left the physical body—in other words, from the so-called and mis-called "dead."

But, as we have seen, the sources of error, mistake and misinterpretation infecting all these—whether the "memories" and "experiences" brought through by the psychic, or communications received through mediums or otherwise—these causes and sources of error are so numerous, so inevitable, and so grave, that we have at present no even approximately reliable basis, on which to venture on any more detailed statements about the astral world, and *still less* in regard to the condition of man, his surroundings, his future, his experiences, after passing through the gateway of death.

We may, however, go so far, I think, as to assert quite positively and upon adequate evidence, that man—that is, the conscious, feeling, thinking personality—does survive the destruction of the physical body, and does continue to live on, *for some time at least*. But beyond that we have at present no valid evidence to warrant further statements, unless we fall back upon purely philosophical considerations, or accept



the testimony of some or all of the world-Scriptures as supplying such evidence.

In this connection it is perhaps necessary to say a word on the subject of the very detailed and precise statements, claiming authority, which have been made on these matters in theosophical literature, especially in recent years, by Mr. Leadbeater and Dr. Steiner in particular. Both these persons claim firsthand knowledge, both claim to have been trained by and initiated into definite schools of occultism, the training in which (they assert) eliminates almost, if not entirely, all the above sources and possibilities of error, misinterpretation, and so on. Both also claim that the statements they make, and the details they give, have been verified by innumerable generations of students in the schools they claim to belong to, and therefore what they put forward is in the main the expression and formulation of experience and experimental knowledge far more prolonged, far more voluminous, and far more reliable than anything that the very best and most advanced of modern physical sciences can offer.

Now, in the face of these claims, one feels bound to ask two questions ; and to call attention to certain facts.

(1.) What direct evidence—*other than mere assertion*—has either of these persons given in support of his claims ?

(2.) To what extent—in each case—do the ordinary daily life, the writings and the general character display that unvarying truthfulness, that careful accuracy in all statements, that sturdy intellectual honesty and straightforwardness, which alone can give to such claims an *a priori* title to our serious consideration ?

The moral character of a physical scientist may be unimportant in respect of his scientific work—personally I do *not* think so, however—but the scientist produces *evidence* and *proof* for his discoveries and statements, evidence and proof that any educated man can, to some extent, examine

and appreciate, if he is at all familiar with the subject. If he cannot or does not give such evidence and proof, the scientist is not listened to. But in these cases, no such proof or evidence is forthcoming ; and the claims made are supported mainly by mere assertion. Therefore in such cases the question of moral character becomes of paramount importance, even from the purely intellectual standpoint, because we are called upon to *put ourselves under the guidance* of the claimants, in order to learn by experience whether their claims are valid or not.

So much for our two questions ; now to point out the facts referred to above.

Mr. Leadbeater and Dr. Steiner disagree and differ from one another clearly and obviously, both as to details and as to important facts, not only with regard to prominent and important features of the world's evolutionary history in the past, but also in regard to a number of important facts and details with reference to man's *post-mortem* experiences, even when they are in accord as to their general features.

Further, they are entirely at variance with regard to the position of Christianity in the world-scheme, and its relation to the occult world. According to Mr. Leadbeater, Christianity holds the same position as other great religions, and has no valid claim to anything like a unique or privileged position. According to Dr. Steiner, on the contrary, the position of Christianity is altogether unique, both in the general world-scheme, and in its special relation to the occult world. For Dr. Steiner asserts that the historical "coming of Christ" in the person of Jesus was an absolutely unique event, which changed radically and essentially the whole relation of humanity and of our earth itself to the higher worlds. He maintains further that Christ then, at the beginning of our era, introduced a higher and loftier initiation, surpassing all that had existed or been possible up to

that time, and thereby profoundly modified and changed the entire character of the highest occult schools and their initiations. And hence, as Dr. Steiner frankly asserts, Christianity occupies a position altogether unique and separate from other religions, and he thereby fully endorses its claim to be *the highest* of all religions, and therefore also supports its *exclusive* claim to be alone in the possession of the highest and supreme truth.

In the presence, therefore, of such radical and far-reaching contradictions, it seems to me impossible to accept the claims of either Dr. Steiner or Mr. Leadbeater as unconditionally valid ; or even to assign any greater weight to their various assertions than to those of other psychics or writers on these subjects.

It seems, therefore, that one must maintain a very reserved position as to these matters, and be content to advance with exceeding slowness and caution along this path of psychic investigation and discovery. Such, at any rate, is the case, from the outside intellectual point of view, and our conclusions here merely strengthen those we arrived at in an earlier paper.

But how about the psychic himself and his "way"? Here I must express myself with great diffidence and much reserve, because I do not know that "way" at all from the inside or personal experience. But this much at least seems obvious : this "way" must be one of quite extraordinary difficulty and danger.

In the first place, all our evidence goes to show that the astral world is certainly manifold and very complex, by no means simpler, more uniform, or less varied than the world of our ordinary experience.

Now the history of religion, of philosophy, and in recent centuries that of science, shows only too clearly what an unending, stupendous struggle it has been for mankind as

a whole to arrive at any comprehensive, intelligible grasp of even this world of our ordinary consciousness, such as would stand the test and strain of experience and life. How many a religious world-conception have successive races and generations clung to for centuries, and at last cast aside as inadequate to their needs? How many a system of philosophy, grandiose and inspiring, has fired the minds of thinkers and seekers, to be sooner or later proven wanting in some essential respect? And science, the latest and greatest idol of our intellects—? Let the shelves of our libraries, the pages of specialist journals, the words of our greatest living scientific authorities answer that question. And the answer is ever the same—failure to stand the test of life and experience.

Now, from what we have already seen, it is certain that the “psychic” on his “way” must add enormously to the number and variety of his experiences, as well as greatly augment the number of *kinds* of experience he has to deal with. But so far I know of nothing in the literature of psychism, or in the views propounded by psychics, which seems in the least promising as an added means or help in dealing with this increased mass of experience. And, seeing what has been the outcome of the best efforts of the ablest men in the field of ordinary experience, I confess to feeling more than doubtful of the individual psychic’s chances of reaching any satisfactory grasp of things along that road.

I may be wrong about this, though I do not believe I am; but in that case I should still contend that the “way” of the psychic is only a bit of the road, like that of the scientist, and that to attain anything like a satisfactory outcome, the psychic must transform himself into something more and higher.

For, after all, looking at the matter broadly, one can easily see that the position of the psychic in relation to his wider, more varied range of experience does not differ at all

in essence or fundamentally, from that of the ordinary non-psychic person. Undoubtedly the psychic's "world" *is* different from that of the non-psychic, but only in the same sense in which the "world" of a musically endowed person differs from that of one who has no gifts in that direction. Or, to take a more drastic and perhaps more closely analogous comparison, the psychic's world, under the most favourable assumptions, is to that of the non-psychic, very much what the "world" of the ordinary person is to that of the blind or deaf. But, following up this analogy, one cannot fail to see that the man fully possessed of his ordinary senses is just as far—sometimes perhaps farther—from understanding *his* world, from grasping its significance, or finding a really satisfying and adequate attitude for himself in regard to its problems and demands, as is the blind or the deaf man in his more restricted world. For essentially both the physical senses and the powers of psychic perception, in their proper sense as related to the astral world, are concerned with the perception of objects as distinct from the perceiver, and thus the latter *in themselves* give little or no additional help in relation to the problems and difficulties arising in ordinary objective consciousness, whether in the waking world or in the astral.

There is, however, one circumstance which must be taken into account, a fact which not infrequently misleads and confuses people who study these matters. That very responsiveness and permeability to subtle stimuli on the part of what has been called the etheric organism, with its increased power to affect the dense brain etc., which forms the special condition and characteristic making psychic perception possible, brings also with it, in many cases, an enhanced capacity of the brain to register and respond to the workings of the intellect itself, as well as to the "intuition" (so-called), and other higher capabilities of man. The result is that some-

times (though comparatively rarely) the "psychic" may *also* be a man of great intellectual ability, or of piercing intuition. Or again, that sensitiveness may be the vehicle for the display of great artistic power ; but clearly these are rather accidental accompaniments of psychic capacity than features belonging properly thereto or conditioned thereby. For in most cases of remarkable intellectual, artistic, or intuitional achievement, there is little or no evidence of actual psychic experience or perception, so that one must infer that the real causes of the two are quite distinct and separate. At any rate, it is a fact of observation that the vast majority of psychics do not show any marked intellectual, artistic, intuitional, or even moral capacity. And even among mystics proper, many of whom have indeed exhibited very marked psychic powers, it is a significant and remarkable fact, that the greatest among them, notably those who have exercised the most far-reaching influence, both upon their contemporaries and upon subsequent generations, have been just those in whom the psychic element and psychic experiences proper have played the least important and conspicuous rôle.

It seems, therefore, to state the case in a general form, that just as all men (excepting those organically defective) have and use practically the same five senses, but differ enormously in the results they achieve, and in the way they employ the experience obtained through them ; so too in the case of psychic perceptions and experience. What each man makes of his sense experience, whether psychic or physical, thus depends mainly upon the *inner* man himself, that is, on the type and level of development of the real ego, and not to any considerable extent upon whether the experiences with which he deals reach him through the channel of our normal senses or along other avenues.

Hence I am inclined to believe that, directly and properly speaking, there is no "psychic way" leading to any result

really worth having ; although there are many people whose nature endows them with psychic receptivity and perceptive power, and who therefore work mainly in that direction, until they learn from experience that neither the cultivation of the physical senses, nor that of the psychic perceptions proper, leads to what they are really seeking.

On the other hand, however, this view taken by itself may fail to do full justice to the value of psychic perception, or may even underrate its utility and helpfulness to man's higher development. For indirectly, if not directly, it may not only afford to a man much sorely needed encouragement in persevering along the arduous path of developing his higher nature, but may also enable him to get into conscious touch with men and beings more highly evolved than himself, whose help and guidance can be of the highest value and utility in his quest. Not, be it understood, that I believe that the possession of psychic perception is in any sense a condition necessary for the attaining of this result. On the contrary, I am convinced that when the inner man, the ego, is really ready and ripe to profit by such help and guidance, he will receive all that he needs, if needful even in full waking consciousness, without its being in the least necessary that he should possess any kind of psychic perception or sensitiveness whatever.

But there seems to be an intermediate stage of growth in which such help and guidance can be *consciously* received by a person who is a "psychic," in a clearer and more definite form than by one devoid of such capacities. Whether in any particular case such endowments prove in the long run really advantageous, is, to my mind, a very doubtful question ; but it is undoubtedly the fact that many people believe them to be so, and certainly to many they are the means of considerable encouragement. If people would only regard them simply and naturally, without attaching any

special importance to them, any more than to specially good hearing or keen sight, and if they would constantly and rigidly judge the value of such experiences by the help they bring, and the light they shed upon the problems and difficulties of actual concrete life—then I think such psychic capacities and endowments might be as helpful and valuable as any others. But such is very seldom indeed the case ; and the result is that in a very large proportion of instances such gifts bring disaster and misfortune, not only to their possessors, but often alas ! to those closely associated with them, whose minds become dazzled and misled by a mistaken valuation of their reliability and significance.

Thus after all one is led more and more to realise that so-called “psychic development,” the attainment of “psychic powers,” and the opening of “psychic perception,” are not on the whole as desirable as one might imagine. Certainly they cannot compare in value with a sober, balanced mind and judgment, with the power of steadfast, unswerving devotion, with a real love of higher ideals, or even with such gifts as keen artistic perception, musical ability, or fairly good intellectual powers.

That, at least, is the conclusion to which all my thought and study have led me ; the conviction that is the outcome of a life spent in the study and observation of such things.

S. T.

*(To be continued.)*



## BHAKTI IN HINDUISM.

### I. THE THREE PATHS.

(Continued from p. 183.)

We have already (*see p. 72*) touched briefly on the fact, as stated by the Lord Shri Krishna Himself, that there are three, and only three, distinctive paths leading to salvation ; that, though there may be other paths of spiritual evolution, they will, on analysis, be found to be composite and secondary types, which exist within, arise from, and can be resolved into these primary parental types. The question *why* the paths of evolution should be three possesses a more than academic interest, and an enquiry into it may throw much suggestive light on the matter we are considering, and help to elucidate other kindred questions.

In the *Bhagavadgîtâ*, Chapter VII, Lord Shri Krishna speaks of His two *Prakritis*, *Aparâ* (inferior) and *Parâ* (superior). From certain points of view this is a profound and suggestive statement, which is intended, in a few terse and luminous couplets, to supply a grand and epoch-making synthesis of the vast and complex world-process. It means that the infinite varieties and the bewildering complexities which the creative process exhibits are united in three ultimate principles, as we may call them for want of a better name ; that, in other words, the world in its ultimate synthesis is a trinity of perpetually contrasted but correlated principles. The world at the dawn of creation proceeds from them, and at *Pralaya* is again gathered back into them. Given *Purusha*, which is the source and centre of self (*Aham, I*) strictly so-

called, given *Parāprakṛiti*, the universal seat of life or consciousness, and lastly given *Aparāprakṛiti*, the ocean of forms, the world in all its *lokas* (planes), and with all its infinity of contrasted types and classes of life, may be constructed out of them. And conversely, the universe, with its infinity of planes and sub-planes, and its countless varieties of life-manifestation, is resolved back into the substratum of this trinity of principles, when the *Pralāyic* night supervenes, That which is called a principle in relation to the universe, is also a principle or a part or aspect in relation to Self; thus the three principles of the universe are the three parts or aspects of the universal Self. As above, so below; as in the whole, so in the part; what applies to the universe and the universal Self applies equally to the unit of form and the unit of self. The unit of form and the universe, the unit of Self and the universal Self, all are in their ultimate synthesis the same trinity of principles—*Aparāprakṛiti*, *Parāprakṛiti* and *Purusha*. We thus reach a grand and far-reaching synthesis, which applies to all; which embraces in its sweep the universal and the particular, the whole and the part, the unit and the highest and largest thinkable collection of units.

This trinity of principles is thus the most original, profound, and pervasive trinity in the universe. It broods upon, clings to, and informs all life. As the life-wave, propagating from the centre to the circumference, gains in variety and deepens in complexity, the original trinity reproduces itself in, and becomes the great prototype of countless other secondary trinities. So profound and pervasive is its action, that not only is any single unit of life, as stated before, triune in constitution and manifestation, but any collection of units composing a class or kingdom exhibits the same profound triplicity. And thus the action of this trinity on human life is to distribute it into a fundamental triplicity of types. Each type, in a special manner, reflects the genius

and exhibits the characteristic qualities of the principle of which it is a concrete representative in the world of manifestation. The note which the predominance of any one of these principles strikes in the constitution of a man is the key-note of his æonian evolution. It determines his *svabhāva*, inherent nature (lit. own-ness), which at a later stage is revealed in the cast of his mind, in his habits and temperamental peculiarities, etc., and later still, in his spiritual affinities. Thus there is in the world a certain type of human *jīvas*, who in a characteristic way unite in themselves the essential qualities by which the *Purusha* principle is distinguished from the other two cognate principles in evolution. These are what may, for want of a better term, be called the *Purusha* type of *jīvas*. In like manner, there are other equally distinct types of *jīvas*, whose affinities for the second and third principles respectively of the trinity are broadly but clearly distinguishable, and whose life in a special manner exhibits their characteristic qualities. In the world of manifestation, these are fundamental and enduring types, distinguishable from one another by differences which lie deep in life and character. In no relation of life is the individuality of each type brought out with greater precision and in greater distinctiveness of outline, than in the progressive unfoldment of the spiritual affinities of the *jīva*.

It has already been seen that the trinity of cosmic principles—the most fundamental trinity in the universe—is the grand parental prototype of all trinities, that it clings to the life-wave, and closely follows it in all its windings and ramifications, moulding its plastic essence into a fundamental triplicity of manifestation. Accordingly, we find that this supreme all-pervading impulse, coming down into the field of human evolution, thrills as the triple path of spiritual unfoldment—*jñāna*, *bhakti*, and *karma*. *Purusha*, *Parāprakṛiti*, *Ābarāprakṛiti*, mirror themselves in the changed and complex

medium of human life as *jnāna*, *bhakti*, and *karma*. The bewildering complexity of modern life, added partly also to the perversity of human nature, may indeed have brought into existence other paths of evolution ; but these are all secondary and composite offshoots from the original triple parental stock. In human life the triple principles and the triple paths or instruments of evolution are obviously the correlatives of each other. The first principle of the trinity, *Purusha*, has its correlative aspect in *jnāna*. This means that the aspect of Self called *Purusha* and *jnāna* imply each other, that the deepest affinities of this principle are towards *jnāna*, which is, as it were, its special instrument of evolution ; that *jnāna* is the great cosmic mirror which reflects the image of *Purusha* ; that the splendour and perfection of *Purusha* are measured by the culture and purity of *jnāna*, which ever dwells in and is the perpetual symbol of this highest aspect of Self. In short, *jnāna* is the plastic and illimitably expansive medium of expression of *Purusha*, because *Purusha* in its essence is *jnāna*. Therefore *jnāna* expresses *Purusha* in all the majestic fulness of its being, its depth, its richness, its ineffable tenderness, its eternal peace, its essence as the source of life and light. Neither *bhakti* nor *karma* can express the individuality of *Purusha* with the same ideal delicacy of touch ; they are adapted to the expressions of different but allied parts of our being. And so we see that the link between *Purusha* and *jnāna* is that between a thing and the medium which it breathes. This link is spontaneous and natural, and predetermined in their mutual adaptability.

If *jnāna* centres in and expresses *Purusha*, *bhakti* in like manner and with equal efficacy expresses *Parāprakṛiti*, the second of these immortal principles. This ineffable essence, which forms the deepest foundation of our being, has its correlated instrument of evolution in *bhakti*—the path of love. The cosmic function of this principle is primarily to act as the

mediator between the other two principles, *Purusha* and *Prakriti*, to reconcile and harmonise them with each other, and preserve and strengthen the elements of harmony in both. It is thus a redeemer of both—it redeems them from original chaos into a fruitful and beneficent cosmos. and it is the first grand ineffable principle of love. *Bhakti*, its kinetic reflection in human life, rests upon love. It is likewise a redeemer, in a real sense of the term, for it redeems our lower nature, the counterpart in the human microcosm of macrocosmic *Prakriti*, and unites it in bonds of perpetual harmony to Self within, purifying it to become an accomplished and obedient instrument of service to the Divine.

*Bhakti* thus possesses a singular fitness to be an expression of the second eternal principle of our being. The two are in perpetual and vital correlation with each other. In the luxury of the *bhakta's* emotion, in his attitude of constant surrender, in his overflowing tenderness for all that breathes, in his wide-awake sensitiveness to the cry for help, in the chastened intoxication which fills his soul at the thought of sacrifice, in his burning aspiration to be of service—we get flashes of the glory of this principle, its intense humanity, its transcendent soul-enthraling beauty, its divine power to bless, to regenerate, to fertilise, to redeem. Thus there is the same perfect reciprocity between *Parāprakriti* and *Bhakti* as there is between *Purusha*, and *jñāna*. As the consummation of *jñāna* is in *Purusha* so the consummation of *bhakti* is in *Parāprakriti*.

It now remains to consider the third pair or duad, *viz.*, *Prakriti* and *karma*, and after what has been said above, it is hardly necessary to add that *karma* stands in exactly the same relation to *Prakriti* that *bhakti* does to *Parāprakriti*, or *jñāna* to *Purusha*. *Prakriti* and *karma* are the correlatives of each other in the field of human evolution. The results of *karma* are stored in *Prakriti*, and conversely its *Prakriti*

that ceaselessly provokes to *karma*. *Karma* is the mirror that images *Prakriti*; the instrument that cultures *Prakriti*; the symbol that expresses *Prakriti*. *Prakriti* is primarily *Shakti*, energy; *karma* is the perpetual transmutation of that energy from the potential to the kinetic form. The relation of *karma* to *Parāprakriti* is at the best indirect and remote, its relation to *Prakriti* is immediate and direct, and the two are linked together in a perpetual and intimate correlation.

From the above account it is clear that *jñāna-bhakti-karma* is a secondary trinity thrown off, precipitated, imaged from the most fundamental trinity of the universe, the trinity of cosmic principles; but that, being the correlations in the phenomenal world of the three aspects of Self, they are as enduring as the primary and original trinity. But, although the fact of their permanent and indissoluble organic relationship is thus established on what may be called a sound metaphysical basis, there are a few other questions, not less important by any means, and fully as interesting, which remain to be studied in connection with them. In the first place, with reference to the term trinity, it is most important to enquire what exactly it signifies. In the next place, the fact that *jñāna-bhakti-karma* is a trinity is not enough for our knowledge; we must also know, if indeed we wish to have an intelligent understanding of the theory of the three paths, what is the precise relationship of each to each; what is the function of each in the general economy. To these questions and others arising out of them we must now address ourselves.

Let us begin with the first question, and ask ourselves what is meant by a *trinity*. A trinity is not constituted of any three things or objects picked at random and labelled with that name. A trinity can never be the product of a fortuitous combination of things, neither can it be fashioned into shape and endowed with its inalienable properties by the human will, as clay is modelled by the potter, or the

unhewn block of timber by the carpenter. The most vital, the most central fact as regards a trinity, in whatever realm of nature it may exist, is that the relationship which exists between its three units or members is ever an organic one. That is to say, there must exist between these individual units such innate balance and harmony of relationship, such eternal co-ordination and mutual adaptation and interdependence, that no one of them individually, but only all of them collectively, can form an effective organic whole. The most fundamental, as the most essential condition of a trinity is its ensouling unity. One in three—three in manifestation, but one in essence ; this is the eternal, immutable condition of a trinity. Where this condition is not present, any so-called trinity is a mere fortuitous and evanescent combination of three units, which will assert their separative momentum, and fall apart, directly the cause which helped to bring them together has ceased to be operative.

The importance of this unity-aspect of a trinity is so profound that an analysis of it will contribute materially to clarify and enlarge our conception. One in three : this means that what appears in manifestation as three different and even separate things, each having a distinctive individuality of its own is, in its deepest being, directly we go *behind* manifestation, one. And it is a distinguishing characteristic of a trinity that even *in* manifestation what we have styled its three units are rooted deep in and ensouled by unity. The action of unity in producing and maintaining the individuality of each unit is a metaphysical marvel. They mutually hold, nourish, maintain one another ; they mutually contribute to and define one another's individuality ; by their action, both positive and negative, they mutually promote one another's growth. They mutually act upon, and are acted upon by one another ; or, to put it from a slightly different point of view, each of them draws upon, and is in turn drawn

upon by the other two. In other words, each unit in its dynamic aspect is ever an effective trinity. No one of them can for a moment divest itself of this character. Each unit in evolution is eternally and indissolubly linked to the other two, and grows by assimilating and appropriating to its own use the materials supplied by them. Without this perpetual co-operation of the other two, each would be deprived of the nutriment that gives it life and its distinctive character as a unit, and would straightway sink into a condition, of which deadness and rigidity would be the prominent characteristics.

Such is the vital correlation that ever exists between the members of what is called a trinity. *Jñāna-bhakti-karma* is such a trinity. We must study carefully and in detail the question of the relationship that exists between its members, not only because of its obvious intrinsic importance, but also because of the besetting tendency which exists in the mind to exalt one, and in the same degree to belittle and despise the others. We have seen a few lines above what are some of the distinguishing peculiarities of a trinity ; let us now apply them to the trinity of *jñāna-bhakti-karma*, and see whether they can be postulated of it.

It should be stated at the very outset that *jñāna-bhakti-karma*, being a trinity, is one in three, that its three members are ever inseparable and inseparable from one another, that, ever existing in close and vital union, they form an organic unity. That is to say, between these three members there ever exists a correlation so close, and a mutual dependence so vital, that each involves and implies the other two, that any one will inevitably sink into an abstraction, or into the condition of a blind mechanical energy, without the other two. A thorough understanding of this fact is so essential to a right conception of the relationship which subsists between *jñāna*, *bhakti* and *karma* that we must pause a little, and study its significance with some care. Let us take the three



in order, and ask ourselves whether any one could for any length of time continue to exist as a real, living, effectual path of evolution, bereft of the co-operation of the other two? and, what is more important still, whether the most sustained human effort, directed by the highest human genius, could ever *in practice* separate one from the other two?

Taking *karma* first, it should be distinctly understood that we have here nothing to do with the doctrine as it may exist in the minds of the uninstructed, but that our concern is with that historic presentment of it, which lies embalmed in the pages of the great body of religious literature. In that memorable presentment, the very first point that must be noted is that *karma*, in order that it may be an effectual and efficient instrument of evolution, must be a medium of *Yoga*. *Yoga*, or union, with whom? With *Paramātmā* or the Supreme Self. The Supreme Self is not indeed a transcendental but altogether effete abstraction, but a living being of immeasurable perfection, of illimitable compassion and boundless love, the source eternal of life and light. The follower of *karma* must ever think of Him as his goal. And he must indeed be a mere anatomy of flesh and blood and bone, who can think of Him without feelings of adoration and gratitude. Is not this *bhakti*? Nor is this all. *Karma Yoga* is a spiritual sacrament. *कर्मा* (*My karma*), says the Lord. In *Karma Yoga* all *karma* must originate in Him, must centre in Him, and be consummated in Him. It must be done in His name, for His sake, in furtherance of His service, and must ever be such as may please Him. And the *Karma Yogī* must surrender freely, joyously, unreservedly, the entire fruits of his *karma* to Him. This extraordinarily lofty achievement is possible of accomplishment by two fundamentally different but allied types of souls, the *jñānī* and the *bhakta*, the man of knowledge and the man of purest and noblest emotions. *Karma Yoga* is thus a consecration—a consecration of one's

heart and best energies to the Supreme, and, as regards this part of its characteristics, it is obviously based upon and linked to the noblest root emotion of *bhakti*.

Lastly, all Scriptures, from the *Upanishads* to the *Purānas*, in a resonant voice, and with a rare unanimity, proclaim that all *karma* inevitably leads up to and reaches its consummation in *jnāna*, which is, as it were, its coronal. It constitutes the very efficacy of *karma*, its motive and reason and justification. It is perpetually latent in *karma*, as the spark of fire is in the flint. As the flint subjected to friction instantly emits the spark of fire, so the mind of the *jīva*, by virtue of the friction arising from *karma*, perpetually emits the spark of *jnāna*. It is thus evident that *jnāna* always springs from and accompanies *karma*.

Let us now take *bhakti*, and examine its relations to *karma* and *jnāna*. *Bhakti*, it is hardly necessary to add, centres round an object of devotion, towards whom it ever expands in tenderest and holiest adoration. It springs from and is nourished by the basic emotion of love. One of the well-known forms which this emotion assumes, when it seeks to express itself as *bhakti*, is to materialise itself in service. This tendency to service of *bhakti* is innate, spontaneous, universal, irresistible ; and the devotional literature of the chief religions of the world bears eloquent and touching testimony to it. The literature of the *Purānas* lends direct and effectual corroboration to this view. Says the *Garuda Purāna*, "The root *bhaj* (from which *bhakti* is derived) is spoken of in connection with service. Whence, wise men understand by the word *bhakti* abundant service."\* It will thus be seen that the idea of service is immanent in and constitutes the foundation of *bhakti*.

As regards *jnāna*, its relations to *bhakti* are exactly the

\* - This same couplet is repeated word for word in other *Purānas*, which treat of *bhakti*.

same as its relations to *karma*. The *Bhagavadgītā* says that all *karma* eventuates in *jñāna*. Paurāṇic literature maintains with a singular unanimity that *bhakti* ends in illumination. The *Padma Purāṇa* says that *jñāna* and *vairāgya* are the sons of *bhakti*. In short *jñāna* is immanent in *bhakti* in much the same way as it is immanent in *karma*.

Lastly, taking *jñāna*, it might appear at first sight as though the follower of it had nothing whatever to do with *karma*. This, at any rate, is the popular belief to which a certain amount of weight is lent by the attitude of the amateur dabbler in *jñāna*, who affects a great contempt for *karma*. But, putting aside vague popular belief, let us go straight to the root of the question, and ask ourselves whether *jñāna* could ever survive as a substantive ( co-ordinate ) path of evolution deprived of the co-operation of *karma* ? and for how long would the physical body of the follower of *jñāna*, the continued existence of which in perfect health is essential, survive, if he vegetated in chronic inaction ? But, apart from this, is not *jñāna* itself—its profound analytic process searching into the depths of nature, phenomenal and noumenal, known and unknown, and reconverting itself into a grand cosmos-wide synthesis—is not this *karma* on its own lofty plane ?

Let us next enquire what is the relation between *jñāna* and *bhakti* in the case of those persons whose temperament and heredity predispose them to *jñāna* as the most eligible path of evolution. Popular prejudice draws a harsh picture of *jñāna*, and in particular of its follower, and industriously beguiles itself with the fancy that a wide gulf separates *bhakti* from *jñāna*, that the tender and graceful flower of *bhakti* cannot exist in the dry and unsympathetic atmosphere of *jñāna*. But popular prejudices seldom rest upon a careful and accurate analysis of facts. Let us in the first place remember

what is a fundamental fact in connection with the three paths, viz., that they have a *common goal*, although they differ among themselves in methods and procedure. The follower of *jnāna* fixes his serene gaze on the same Supreme *Purusha* whom the *bhakta* seeks to reach through transports of adoration. And is it conceivable that the *jnānī* would wantonly discard love—the emotion on which *bhakti* chiefly rests? What justification is there for the assumption, which is as uncharitable as it is absurd. Is there any inherent incompatibility between the tenderness of *bhakti* and the serenity of *jnāna*? So far from there being any, *bhakti* constitutes the *rasa* of *jnāna*.\* As in the path of *bhakti* *jnāna* manifests simultaneously with it, and keeps it from degenerating into a crude and narrow emotion, bringing a chastening and broadening influence to it, so in the path of *jnāna* *bhakti* coalesces with it, and the effect of this coalescence is to soften and humanise its harsher features. *Bhakti* breathes its vivific breath into *jnāna*, mellows it into tenderness and sweetness, and keeps its innate nobility and its august serenity from degenerating into an incurable inertia. There is nothing like the holiness of *jnāna* in this world; this holiness comes from the heaven supplied by *bhakti*. And this heaven constitutes in addition the dynamic power of *jnāna*. *Bhakti* lends to *jnāna* its freshness, its directness, its profound self-absorption, its kindling ardour, which does not for one moment lose sight of its goal.

To the above it might possibly be objected that in this view of the relationship of *jnāna*, *bhakti* and *karma*, the in-

\* There could be no nobler or more authoritative praise of *jnāna* than the inspiring utterances that issued from the lips of Lord Shri Krishna. In the *Bhagavadgītā*, VII, 17, we find a most explicit, and at the same time a most emphatic corroboration of the view maintained in this article, that *jnāna* and *bhakti* are ever in intimate union, whichever of the two may for the time being be followed as the substantive path of spiritual progress. "Of these, the *jnānī*, ever united (with Me), of undivided devotion, is distinguished (from the rest). I am surpassingly dear to the *jnānī* and he is dear to Me." There can be no manner of doubt that true *jnāna*, not the *kaliyuga* travesty of it, is ever united with love of the Supreme.

dividuality of each vanishes almost to nothing, that each is made to appear an inextricable tangle of trinity, in which it is impossible clearly to distinguish any one of the three. In answer to this, it is worth while remembering in the first place that a scientific theory on a subject is a different thing altogether from the untrained popular view of it. There is not however, an irreconcilable incompatibility between this view and the individuality, as it is called above, of the three paths. The most noteworthy characteristic of a trinity is that no one of its members is called upon to surrender its individuality because of the fact that it co-exists with the other two. A careful study of the whole question will demonstrate the fact that, notwithstanding their mutual interdependence, the members of a trinity have each a distinct and emphatic individuality of their own. This will be evident from a further study of the trinity of *jñāna-bhakti-karma*.

We have seen above that *jñāna*, *bhakti* and *karma*, being the members of a trinity, mutually hold, sustain, nourish one another, that they mutually arise from, and exist between one another, and grow by one another. The ideas involved in this statement are so important, their bearing on the life of a man who is about to take his future evolution in hand is of such vast practical moment, that it would be of advantage to put them in a more intelligible and less condensed form. But the subject, from the outset, possesses an inherent drawback arising from the fact that, in the attempt to put it in a clear light, it is necessary to have recourse to a line of exposition which is avowedly metaphysical. Metaphysics is undoubtedly a dry, repellent and unpalatable subject to many; but to those who have patience enough to follow its expositions to the end, its demonstrations appear not only perfectly sound, but altogether convincing and illuminative. Moreover, there are certain subjects in which the adoption of a metaphysical line of argument is an inevitable necessity.

With this necessary explanation, let us then proceed to develop the theory of the trinity of *jnāna-bhakti-karma*. There is, there has been from the birth of time, and inferentially there will be for all time to come, but one single path of evolution—a path which is ever *one*, a unity, not two or three or more, as is often erroneously imagined. It is not, however, what may be called a homogeneous unity; it is rather a heterogeneous unity consisting of three parts, or aspects, or facets, which are specifically different from one another, but which eternally exist in impregnable, indissoluble union with one another. These three parts, or aspects, or facets are *jnāna*, *bhakti* and *karma*. *Jnāna* is specifically different from *bhakti*, *bhakti* is specifically different from *karma*, and *karma* from *jnāna*. We may thus indeed separate one from the other two in *idea*, but in actual *practice* the three are in inseparable union. A moment's reflection will convince any one that this is so. Can any one *imagine* either *jnāna*, *bhakti* or *karma* to be a self-contained, self-dependent path, existing all by itself, independently of the other two? Let us take as an example the case of *bhakti*, and ask ourselves whether there is or ever has been, within the knowledge or observation of any one of us, an instance of a man practising *bhakti* exclusively and rigorously by itself, as an undefiled emotion, keeping it apart from the touch of *jnāna* on the one hand and *karma* on the other. In the constitution of human nature such a thing is impossible. Even assuming that a man *could* do so, it would no longer retain its character as the inexpressibly grand and inspiring emotion of love. Divorced from all *jnāna*, on the one hand, and from all *karma*, on the other, it would shrink back into that undefined state of existence which may be called be-ness, for want of a better term to express this transcendently abstract condition of it. It is the bare noumenal residuum of it, as distinguished from its phenomenal manifestation. In its phenomenal

state, a thing exists in space and time, in its noumenal state, it vanishes out of them. *Bhakti*, deprived of the support of *jnāna* and *karma*, which co-operate to hold it in the zone of manifestation, would melt back into a potential form. So also would *jnāna*, if disjoined from *bhakti* and *karma*, between which it preserves its identity in the zone of manifestation; and so would *karma* if separated from *bhakti* and *jnāna*.

Thus, of the trinity of *jnāna*, *bhakti* and *karma*, no one can in manifestation ever exist as a unity; in manifestation each is a trinity—an immutable, impregnable trinity. *Jnāna* ever co-exists with and manifests between *bhakti* and *karma*; *bhakti* between *jnāna* and *karma*; *karma* between *bhakti* and *jnāna*. No one of the three could manifest, much less could it maintain inviolate its efficacy and individuality as a beneficent dynamic force, unless it were a trinity.

One very important and striking conclusion follows from the above considerations, namely that *jnāna*, *bhakti*, and *karma* have a unique relationship subsisting between them, in that they are the *product* of one another. Let us bear in mind that the paths of evolution are three, neither more nor less, that together they comprehend and exhaust all the lines of evolution, actual as well as possible. This being so, and also each of them being, in manifestation, a trinity, it follows that any one of them, seeking concrete manifestation, will, in the very act, bring the other two into a simultaneous and concurrent manifestation. For example, let us suppose that a neophyte has present in him, in a more or less perfect form, the conditions which, if fostered with care, may develop into the pure and lofty emotion of *bhakti*. We may also suppose that he is either unaware of, or indifferent to the theory of the three paths. He may not know that each in manifestation is a trinity, and, even if he does, he may be indifferent to it as being of little practical moment. Suppose now he begins to tread in right earnest the path of devotion, and to practise

its appropriate precepts, not from motives of ostentation, not as a make-believe sham, not as an amateur's pastime, but in an attitude of candour, of abiding faith, and, above all, with a sense of that intense and overpowering realism which great passions always call forth, then he will find that in the degree in which the force of *bhakti* manifests, it will bring into concurrent manifestation the kindred forces of *jñāna* and *karma*. The greater the fervour of *bhakti*, the clearer and more distinctive the outline of *karma* and *jñāna*; while, if for any cause *karma* languishes, or *jñāna*, or both, then this will carry the infection of languor into the heart of *bhakti*. Conversely, also, the clearer the manifestation of *karma* and *jñāna*, the more definite and precise will be their reaction on *bhakti*.

This law applies in exactly the same degree to *karma* and *jñāna*. Hence we see that *jñāna*, *bhakti*, and *karma* are mutually the product of one another, and that this fact is a transparent proof that they likewise hold and sustain one another, that they grow by one another's co-operation, and that there cannot be a moment's separation among them, as it would spell the dissolution of their trinity, which would reduce them into an ineffectual and enfeebled nonentity.

The question which next calls for an answer is, if each of the three paths thus manifests as a trinity, what is the precise relationship among the members of this trinity. But, as this will open up a very wide subject, its consideration had better be postponed till next time.

A PAURANIC STUDENT.

(To be continued.)



## STRAY NOTES.

*The Architecture of an Atom.* Since Sir J. J. Thomson developed his remarkable theory of the structure of atoms, by employing the conception of a large positive electrical charge, enclosing a great number of minute negative charges or electrons, there have been suggested various schemes to explain the differences between the chemical elements by some architectural arrangement within the atom of still more elementary units. The Thomson hypothesis, later on greatly modified by its distinguished creator, regarded each atom as consisting of a spherical volume of positive electricity, having a charge varying with the atomic weight, within which volume are rotating at high speeds a number of rings of electrons, all having equal charges, and together making a charge about equal to that of the positive sphere. It was shown that the rings could have only certain limited numbers of electrons, in order to make the whole arrangement stable; and various relations between the stable groupings and the properties of some of the elements could be discovered. In this theory the weight of an atom depends only on the electrons, the large positive sphere contributing practically nothing, because of its large size—a somewhat curious state of affairs, but one easily shown to follow from electrical theory. The electrons themselves are now fairly definitely known. Even their size, on a certain reasonable assumption, is measurable. Needless to say, it is immensely smaller than the atom, which until a few years back was regarded as the smallest body it was possible to deal with.

A new scheme has been put forward recently by Dr. J. W. Nicholson, which presents some points of interest, and enables us in imagination to see inside the atom and get a rough idea of how the differences between one element and another, and more especially the curious similarities which exist side by side with the differences, may be obtained by building up the atom of still simpler and minuter particles. Dr. Nicholson's theory is based, as may be expected, on electrons, but he considers all elements to be built up of "protyles", each protyle particle consisting of a central nucleus of positive

electricity, of extremely small size, with a ring of electrons around it. The number of different protyles is four, but only three are used in the atoms considered by Dr. Nicholson. The simplest protyle consists of a central nucleus and two opposite electrons, the second has three electrons in a ring, the third four, and the fourth five. No others are necessary. As the positive nucleus has to neutralise different numbers of electrons its electrical charge must be in the proportion of two, three, four, and five, in these four protyles. It is further assumed that the nuclei are so much smaller than the electrons, that is, are so much more concentrated electrically, that the weight of an atom is due almost entirely to them, contrary to the older theory in which it is due to the electrons, the more diffused positive charge having no appreciable effect. Moreover, the electrical charge is supposed to be diffused uniformly through the minute volume of the nucleus, this being necessary in order to give the desired connection between the amount of the charge and the mass of the nucleus due to the charge. By this assumption—as likely a one as any other—very remarkable relations are established between the atomic weights of the elements and their properties in the well-known periodic classification, and ideal atoms built up of these protyles.

The second protyle—the one with three electrons—appears to be hydrogen, an element which, both as regards its properties and its extreme lightness, has always occupied an exceptional place among the elements. In fact, one of the earliest attempts to establish relations between the weights of the different atoms was the hypothesis that these weights were multiples of that of hydrogen, a hypothesis which could not be maintained in view of more accurate later measurements, but which still, in some modified manner, reappears occasionally, owing to the undoubted fact that the atomic weights of a large number of elements are closer to a simple multiple of the weight of hydrogen than could be accounted for by chance.

The third protyle is supposed to be nebulium, the source of the principal lines in the spectra of nebulae; and the fourth is a hypothetical element, to which the name of protofluorine has been given. Either this fourth protyle or the first may be coronium, an element unknown so far on earth, but prominent in the corona of the sun.

The ordinary chemical elements are really compounds of these protyles, more closely connected than are the atoms in a molecule,

since only the most extreme heat—as in suns, or nebulae, in which there are numerous collisions of rapidly moving bodies—or the spontaneous explosion of radio-active substances, can decompose any of the elements into simpler forms. The most interesting point in the new theory is the method of deriving the weights of the atoms and protyles, this method enabling the theory to be applied to the known atomic weights and the properties of the elements. On the assumption of the mass being derived almost entirely from the positive nuclei in the manner mentioned above, and taking the usual atomic weight of hydrogen ( $H = 1.008$ ) as a basis, we get for the first protyle .513, H 1.008, nebulium (Nb) 1.63, and protofluorine (Pf) 2.36. It remains now to take the ordinary elements, and see what combinations of these protyles are needed to get the atomic weights. This has been done, and certain relations of much interest have been established. Helium (He), the second lightest of known elements, is found to be the compound  $Nb + Pf$ . Oxygen is given by  $3\text{ He} + 4\text{ H}$ ; and He, or helium, itself a compound of very simple nature, is found as a constituent of a very large number of chemical elements. This is of interest, as helium has now been established as the positive particle forming the positive rays in the disintegration of radium and of all the numerous successive elements generated by radium. It therefore occupies a very special position in the series of elements, and clearly, in some form or other, must be a constituent part of several at least of the heavier elements. The new theory also shows other simple groups of protyles as appearing in many of the ordinary chemical elements, so that, if this theory, or some other derived from it, is supported by further investigation, we may have a means of penetrating into the interior constitution of matter, more powerful than any science has yet developed, and an opportunity so far denied us of studying the architecture of what we already know as an elaborate structure, the chemical atom.

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We are very sorry to receive the news of the passing away of one of the most earnest of the members of the French Section, Madame Pàris. She was of a very modest and retiring disposition, but her power of sympathy and the intensity of her religious life made her a centre of influence among her fellow members, and she

will be greatly missed by them. A devout Catholic, she had at first intended to devote herself to a purely religious life, but subsequently she abandoned this intention, so far as externals were concerned, though at heart she was always devoted to the religious life. Her energy was then given to the education of girls, and their training as teachers, and she founded a Society and Training College for this purpose, known as La Mutualité Maintenon. The keynote of this institution is the moral training and the cultivation of the spiritual aspirations of its pupils ; it has been doing excellent work for the last twelve years, and has grown from a small circle of students into a large and flourishing institution.

Madame Pàris was also a deep student herself, especially of philosophy ; she was the friend of M. Henri Bergson, and also came into touch with the late Professor William James ; and she translated into French several books on philosophy and kindred subjects. A few months ago, she took a year's leave from La Mutualité, and went to Algeria, where she intended to live in retirement for some time, and continue her literary work. It was here that she died, on Jan. 31st, after an illness of only five days. The love of her many pupils and friends, as well as of her relatives, follows her in her passage to the other world, and their earnest prayer that all peace may be with her.

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With the present issue *The Pilgrim* completes its first year, a year of considerable struggle and difficulty, but of not altogether unsatisfactory results. The subscribers number over 200, and they are distributed over a very wide area, including India, Europe, America, Australasia and Africa ; some of the copies being used not merely by individuals, but by groups of students. We have also been much encouraged by the very kind and appreciative letters we have received from some of our subscribers.

As far as the financial point of view is concerned, the subscriptions will just cover the cost of publication, which is more than we had ventured to hope. It has therefore been decided to reduce the price, and in future the subscription will be Rs. 3/- or 4s. to all subscribers, Indian and foreign alike ; for we find that the cost of despatch and other expenses in connection with foreign subscribers are only slightly in excess of those connected with Indian subscribers. In order to cover our expenses at this reduced subscription, we shall

need not less than 300 subscribers. We hope, therefore, that our present subscribers, if they consider the magazine worthy of their support, will not only continue their own subscriptions, but will also do whatever lies in their power to increase the circulation.

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There is one matter, however, which is not very satisfactory. We cannot yet venture to promise strict regularity and punctuality in the appearance of the magazine. It will be remembered that at the outset we said that we could not undertake to issue it at regular fixed intervals, though we should try to bring it out once a quarter. Only those who are familiar with the conditions of life in India can realise the difficulty of securing punctuality, especially when the Editors are at one end and the printing press is at the other end of 500 miles of railway ! However, we are making every effort, and hope in time to succeed. The months in which we shall try to publish are August, November, February, and May ; but we must still ask the indulgence of our subscribers, and beg them to believe that, if the magazine does not reach them in these months, it is owing to circumstances which we have not yet been able to control.

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To those who have helped us by kindly contributing articles we tender our sincere thanks, together with the request that they will be good enough to continue their favours in the future, and ask any of their literary friends who may be willing to do the same. And, if their articles do not appear in the next issue, or even for several issues after they have been sent in, let them not think that it is due to any lack of appreciation. There are many points to be considered in selecting the articles for each number, and our space is limited, especially while we have three serial articles. In this respect our work is very much facilitated if we have a fairly large number of articles to choose from ; and therefore we would ask our contributors by no means to refrain from sending us more articles, because those they have already sent have not yet appeared. In this way they will help us very much indeed.



# THE PILGRIM.

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## THE SCANDINAVIAN MYTHOLOGY.

Our knowledge of the ancient religion of the North is fragmentary and incomplete, but, while presenting much that is childish and barbarous, there is also much that is interesting, and it appears to embody ancient symbolic teaching from some great oriental religion, though much changed and broken down.

Our most important sources of information are two compilations made in Iceland about a thousand years ago; the Edda of Saemund, or the Poetical Edda, and the Edda of Snorre, or the Prose Edda. The former consists of a series of mythological and heroic lays, said to have been compiled by a celebrated Icelandic priest named Saemund Sigfusson, who lived from 1057 to 1131; and the Prose Edda, which is largely a commentary and expansion of the mythological poems in Saemund's Edda, is attributed to Snorre Sturleson, who lived from 1178 to 1241. In addition to these sources, we have allusions in the remains of the old Icelandic and other Teutonic literatures. The old German literature is heroic rather than mythological.

From these various sources it is possible to put together something like a sketch of the old Scandinavian ideas ; though many of the mythological stories, and beliefs relating to the state of the dead, are inconsistent and contradictory.

In the beginning was chaos ; in the South was Muspellheim, the World of Fire, and in the North was Niflheim, the World of Mist, and between them was a vast abyss. Muspellheim is guarded by Surtur, who sits at the entrance with a flaming sword brighter than the sun ; and it seems that he preceded the gods.

In Niflheim is a geyser, a fountain of boiling poison, called Hvergelmir, from which flow twelve rivers, called Elivagar ; these flowed further and further from their source, they froze, and the ice kept on accumulating till the abyss of Chaos was filled up. Then the hot wind from Muspellheim melted the ice, and by the might of him who sent the heat (either Surtur or some higher power seems to be intended) the drops were formed into the first created being, the giant Ymir. While Ymir slept, a man and a woman were produced from his left armpit, and a son from his feet ; and from these are descended the race of Frost Giants. Then from the melted drops was produced the cow Audhumla, on whose milk Ymir lived ; while she supported herself by licking salt from the stones. The first day she licked the stones the hair of a man appeared ; on the second day his head ; and on the third the whole man. His name was Bur, and he was strong and beautiful, and his son Bör married the daughter of a giant. This couple had three sons, Odin, Vili and Ve ; and they made war on Ymir, and slew him, and then dragged his body into the abyss, and formed the world from it. His skull formed the heavens, his brain the clouds, his bones the mountains, his hair the trees, etc. ; and of the maggots that grew in his body the gods created the dwarfs. The old race of giants were all drowned in the blood which flowed from

Ymir's wounds, which formed the sea ; all but the giant Bergelmir, who escaped with his family in a boat, to the frozen region of Jötunheim, on the other side of the ocean which surrounds the habitable world in a ring.

Through the world rises a great ashtree, with three roots. One is in the heavens, and beneath it is the well of the past, by which sit the three Nornir or Fates, Past, Present and Future, Urda, Verdandi and Skulda. They continually sprinkle the tree with water from the well, that it may not wither. The second root is in the land of the giants, and under this is the Well of Mimir, where wit and wisdom are hidden, for a draught of which Odin gave his right eye ; while the third root is in Niflheim, and beneath it is the geyser Hvergelmir, of which we have already spoken. This root is continually gnawed by the serpent Nidhögg and his brood ; and the trunk rots. Four harts feed on the branches of the tree ; on the summit sits an eagle, wise in much ; between his eyes sits a hawk ; while a squirrel runs up and down, with messages between the serpent and the eagle, trying to cause enmity between them.

Odin built himself the city of Asgard, where he and his family lived awhile in happiness and prosperity, till some women came from Jötunheim, and corrupted them. The story is not clear, however ; and the gods and giants were continually at war, each party trying to get the better of the other by force or fraud. The gods of Asgard, or the Æsir, were also engaged in war with the Wind-gods or Vanir, but made peace, and several prominent personages among the Vanir were afterwards reckoned among the gods, such as Niörd, the God of the Sea-Coast, and his children, Frey and Freyja. Among the more notable sons of Odin were Thor, who was a great red-bearded champion, who fought the giants with his hammer Miölnir : Tyr, another war-god ; Bragi, the God of poetry, Hermöder, the messenger of Odin (whose



name and office suggest Hermes), and Baldur, the most beautiful and amiable among them.

The principal enemy of the gods was Loki, who was always conspiring against them, though they often compelled him to undo the evil which he, or the giants, with or without his instigation, tried to bring upon them. He appears to have been of giant origin ; and he married a giantess who brought him three children for the destruction of the gods. One was the serpent Jörmungand, another the wolf Fenrir, and the third Hela, the Goddess of Death.

Odin cast the serpent into the sea, where he grew till his tail met his head in the sea between the world and Jötunheim, and he lies there still. Thor once fished him up, but only wounded him. Fenrir was kept for some time among the gods, but became so formidable that they attempted to bind him up ; but no chain that they could forge was strong enough ; and at length they were obliged to obtain a magic chain from the dwarfs. Hela rules in Helheim, the abode of the dead who are not claimed by the gods, and she is quite independent of their authority.

Each of the gods and goddesses has a palace in Asgard, and Odin has a lofty throne from whence he can survey the whole earth. As long as Baldur lived, the gods seem to have been fairly secure ; but he had evil dreams, and his mother Frigga took from everything an oath promising not to injure him. But she passed over the mistletoe as too insignificant, and Loki guided Höder, Baldur's blind brother, to throw a spear of mistletoe at him which killed him.

At present Odin gathers to himself all the heroes who die in battle, who are feasted on boiled pork and mead, and kept exercised in arms. Iduna, the wife of Bragi, has a casket of magic apples which renew the youth of the gods whenever they become old.

Loki is fettered up : but the evil powers are ever increas-

ing, and one day will break loose. This time is known as Ragnarök, or the Twilight of the Gods, and will commence with a great winter, lasting three years, and again three more, with no summer between, while violence and murder become rampant on the earth. The sun and moon will be overtaken and devoured by the wolves of the race of Fenrir, which are always pursuing them, and the stars will be shaken down, trees and mountains overturned, and all bonds and fetters shivered to pieces in a terrible earthquake. Even the ash-tree is shaken to its summit ; and Heimdall, the watchman of the gods, blows his horn, which is heard throughout all worlds. Surtur and his army ride down the rainbow from Muspellheim, and break it to pieces, and the gods and monsters join in the last battle. Fenrir's jaws stretch from heaven to earth, and he swallows Odin, but Vidar, one of Odin's sons who wears very thick shoes, steps forward and breaks his jaws. Thor kills the serpent Jörmungand, but is himself smothered by the venom ; Tyr and Garm, the watchdog of Helheim, kill each other ; so do Loki and Heimdall, while Frey is slain by Surtur, who then burns up the world. At length, however, the fire will die down, and a new and brighter world rise from the sea, while a new sun will follow in the pathway of her mother. Some of the gods will have survived the battle ; Vidar and Vali, the sons of Odin and Modi and Magni, the sons of Thor ; while Baldur and Höder will return from Helheim. One man and one woman will also have escaped, living in a wood and feeding on morning dew, and from them will spring a new race of men.

There are also apparent allusions to a supreme God who will come to rule over the renovated world ; but it is said that no man knoweth when the Grey Wolf shall come, and that few can see beyond the time when Odin shall meet the Wolf.

Having given an outline sketch of the system, we will now proceed to general considerations. . The finite and tem-

poral nature of all the gods comes out far more strongly than in the Greek Mythology ; they are not in any sense immortal, and all the ancient Norse chieftains traced back their descent to Odin, or Woden, within a very few generations. According to some pseudo-historical writers, he was only an Asiatic chieftain who led his tribe to the North of Europe.

The gods of the Eddas are nearly all war-gods ; pre-eminent of whom are Odin, Thor and Tyr. Thor drives about in a carriage drawn by two goats, and the rumbling of the wheels causes thunder. He is too heavy to ride over the rainbow with the other gods, and is obliged to traverse the clouds when he proceeds to their council-place by the fountain of Urda, where sit the Nornir, the three Fates. Even Frey, the God of nature and fertility, is sometimes spoken of as a war-god ; at least war is called his sport in a poem known as the *Haraldsmal*.

Odin rides to battle every morning, but he is not accompanied by his consort Frigga, who shares his wisdom and his throne, but by Freyja, the Goddess of love and beauty, and with her he divides the slain. The slain are chosen by maidens called Valkyriur, who afterwards present mead for the heroes in Valhalla. They have not been seen on modern battle-fields, so far as I know, though generals in white, corresponding to the Castor and Pollux of the Romans, and Santiago of the Spaniards, were seen several times during the last Boer war. The warriors of the North were liable to a frenzied obsession, like the modern Malayan running amok, and those subject to it were called Berserker.

I believe it is an error to say that the warriors drink mead from the skulls of their enemies in Valhalla ; this popular idea is said to be due to a mistranslation, though we know that the Lombards and other Teutonic tribes sometimes made drinking-cups of skulls.

Odin travelled into various countries, and was called by

different names in each ; he met with many adventures, some of which are alluded to in so fragmentary a manner that they are hardly intelligible, though they probably have some mystical meaning. Thus Odin is said to have hung nine days and nights on a tree, and to have been sacrificed, himself to himself.

The story of Baldur is usually regarded as a solar myth ; but it seems to me more probable that this meaning has been introduced into the story by modern commentators than that it really belongs to it. I believe very little in the so-called Solar Theory. The Norse Gods were exceedingly moral, especially as compared with the Greek Gods, and scandalous stories relating to them are neither numerous nor very serious, and rest chiefly on the testimony of Loki. Several of the Goddesses, such as Gefion and Fylla, were virgins.

Women held a high position in the North ; and, provided they were well-conducted, they were received into Asgard by Frigga and Gefion. The Valas or Sibyls were especially revered. The *Völuspa*, or the Sibyl's Lay, is one of the oldest and most interesting of the mythological poems in the Edda, and gives an outline of the whole mythology.

Some of the gods had strange origins. Thus Heimdall, who guards the rainbow, and whose horn will be heard throughout all worlds before Ragnarök, is the son of nine virgin sisters, and has teeth of gold. He requires less sleep than a bird, and can see a hundred miles round him, both by day and by night ; he can hear the grass growing in the fields, and the wool growing on sheep's backs.

Loki, the Evil Power, was always playing tricks on the gods ; and often embroiled them with the giants so seriously that they could only save themselves from destruction by forcing him to outwit the giants. One curious point is that he alone among the gods appears to have been androgynous, and he is said to have been a woman on the earth for eight

winters. Among the various adventures in which he was implicated, I will briefly give you the story of Iduna's apples. On one occasion Odin, Loki, and Hoenir were on a journey, and they killed an ox, but the meat would not boil. A great eagle perched on a tree above, and demanded his share, to which they agreed, but when the eagle seized a large portion, Loki snatched up a stick and struck him. But his hands stuck to the stick, and the eagle, who was the giant Thiassi, dragged him away, and buffeted him, till he pledged himself to deliver to him Iduna, the wife of Bragi, the keeper of the Apples of Youth, with which the gods always keep themselves young and strong. When Loki returned to Asgard, he persuaded Iduna to leave the city to look at some finer apples which he pretended to have discovered ; and Thiassi carried her off. Soon the gods grew old ; and compelled Loki to put things right. So he borrowed Freyja's feather-dress, and flew to Jötunheim in the shape of a falcon, when he changed Iduna into a sparrow, and carried her back. Thiassi pursued them in the form of an eagle ; but the gods arranged a bonfire on the walls of Asgard, which they fired the moment Loki had passed in safety ; Thiassi singed his plumage, and fell into the hands of his enemies, who slew him. Afterwards Thiassi's daughter Skadi came to Asgard to avenge her father ; but an arrangement was made, part of which was that she was to choose a husband from among them by the shape of their feet. (Perhaps this odd story may be connected with the morbid mental condition known as "Shoe-Fetishism.") She wanted Baldur, but selected the feet of Niörd, one of the Vanir, the Wind-Gods, who had come to live among the Æsir. But he liked to live on the sea-coast, while she liked to chase wolves and bears on the mountains on snowshoes, so they soon separated.

At last the gods grew tired of Loki and his ways ; according to one account, owing to his plot against Baldur,

and according to another, on account of the slanders that he heaped upon each of them individually at a drinking-bout held by Ægir, the God of the Sea. In any case, they finally bound him to a rock with the entrails of two of his wolf-sons, and hung a serpent above him, the venom of which drops on his face. Sigyn, one of his wives, sits by him, catching the venom in a shell ; and when she turns away to empty it, the poison falls on him, and his writhings cause an earthquake. So he lies bound, like his son Fenrir and other monsters, till Ragnarök, the Twilight of the Gods.

I have already spoken of the destruction and renovation of the world in the Norse Mythology, and how some of the gods will survive, and others return from Helheim. But the myth is fragmentary and obscure ; and we are not told what will be the fate of the heroes who will be led forth to the battle, nor what will be the fate of the goddesses, though the grief of Frigga at the death of Odin is alluded to.

In some of the heroic tales, the doctrine of reincarnation is alluded to, but at that time it was already looked upon as fabulous. We read, "It was a belief in ancient times that men were regenerated, but that is now regarded as an old crone's fancy" (See the *Lays of Helgi Hundingsbana*). But a dead warrior was believed to be alive in his tomb, and it was accounted a great feat to break into the burial-mound of a warrior, and carry off his sword, with or without his consent.

In a short paper it is not possible to do justice to the tangle of Norse Mythology. There are several translations of the Eddas, and many popular books ; and the fragments of Norse literature which have come down to us are well worthy of the study of those interested in old beliefs and systems of thought.

W. F. KIRBY.

## CONCEPTS OF THEOSOPHY.

### II. THE THEOSOPHIC CONCEPTION OF KNOWLEDGE.

*(Continued from Vol. I, p. 244.)*

We have seen that the theory of knowledge which Theosophy implies consists essentially of what we may term the Divinity of Consciousness. Not only does it prove that, in all manifestations of consciousness, the Divinity of Self is always indicated, but that even in what we call our lower perceptions all knowledge is suggestive or symbolic of the Divine. Symbolism or indicativeness is, we may safely hold with Professor Myers, the only "inevitable language in which one stratum of the personality" (we will rather say consciousness) "makes its report to another."\* It proves the unity of the Divine Life, by predicating that the very senses are in their origin and activity indicative of this One Life, and that the specialisation of the visual and other faculties tends to prove the existence, in the germinal state, of a principle of synthesis, the presence of a generalised and universal power of perceptivity; and to show "that all human terrene faculties should be regarded as selections from a faculty existing in a metethereal world";† and that such part of that antecedent universal life and faculty as has not yet been individualised for the purposes of the terrene and concrete life of separation of the ordinary man, may at any time be expressed through each of the several human organisms, straining or tending towards the source from which it has come into manifested life, and

\* *Human Personality*, Vol. I, p. 277.

† *Ibid.*, Vol. I, p. 223.

indicating in a mysterious way the unity of consciousness. Hence the *Bhagavadgītā* speaks of the One Self, the One Life and Consciousness, as being indicated by the senses, though really devoid of senses :—

सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम् ।

“Shining with all sense-faculties, though without senses.”

(*Bhagavadgītā*, XIII, 14.)

We can never understand the meaning of a single faculty in manifestation, unless we realise the primitive panæsthesia or universal consciousness behind the senses, and unless we know that all human powers must have somehow or other been put into the meanest form of protoplasmic life and then evolved therefrom again. A true Science of Metaphysics ever has to explain how these faculties in their undifferentiated state must have become implicit in matter, as well as in the most primitive form or mode of life, and how they tend to become explicit in the higher modes. It proves that, as life alone can manifest life, the external objects must be realised as being of the same life and consciousness as the human germ, and that matter itself must be realised as the expression of the mind and consciousness of the Self. Even Professor Myers is compelled to suggest that “all matter, for aught we know, exists as an idea in some cosmic mind, with which mind each individual spirit may be in relation as fully as with individual minds.”\*

True Theosophy, or *Vidyā*, is thus based on the one fact that Consciousness ever manifests and is symbolic or indicative of the Self. It is the perception of the same changeless I'shvara permeating the infinity of *bhūtas* or beings in the selfsame fashion, without degree, extent, or limit, radiating equally from them all, the eternal and undying, in and through the transitory and illusive.† It shows that this radiation of the Self is the same in the meanest as in the highest ; that

\* *Human Personality*, Vol. I, p. 276.

† See *Bhagavadgītā*, VI, 29-32.



in order to realise this, we need not go into any higher planes of being, and, in a word, that everything, every act, and every plane has the same "self-value," if we may use the expression. Beyond this self, and beyond leading up by a process of synthetic universality to the One Self, no object, being, or mode exists. The many which constitutes our universe is primarily the result of our incapacity to understand the one trend of knowledge and wisdom—the goal of the Vedas—the One Self whom all human or semidivine knowledge and wisdom indicate. Planes of being are real to us because of our incapacity to realise the unity and divinity of consciousness, because we must perforce go on accentuating the triplicity which *ahaṅkāra* manifests, because, dominated by the spirit of separateness, we seek always either for the separative centre or for the special object.

So the *Bhāgavatam* says:—

ततोऽन्यथा किञ्चन यद्विवक्षतः पृथग्दृशस्तत् कृत रूपनामभिः ।

न कैश्चित् क्वापि च दुःस्थिता मतिर्लभेत वाताहतनौरिवासदम् ।

(*Bhāgavatam*, I, v, 14.)

Hence the seer of the many (having his face turned away from the Self), trying to speak of anything thus regarded as being separated from the One Life, gets his consciousness involved in the array of name and form manifesting from his spirit of separateness, and thus bewildered, like a boat in a storm, his *buddhi* can never attain to real stability nor to the establishment of the real Self. In the outer trend, in the world of name and form of any plane, however high, there is no peace and no realisation of the Self.

Hence is it that, for the purpose of training man to evolve the spirit of Theosophic knowledge, and of gradually leading him on to the Divinity of Consciousness, the stages of consciousness and knowledge are taught in the *Shāstras*.

We are apt, however, to misinterpret the meaning of the stages, and to regard them not as mere steps towards the

manifestation of the unity of the Self, if we have not the true nature of consciousness and its trend always in view. It is like the realisation of an abstract idea by means of the concrete embodiments thereof. We are sure to land in a higher kind of separateness and concreteness if we have not for our goal and aspiration the supreme unity of consciousness taught by the Rishis through the concrete points of expression—the moments, as it were, of the One Consciousness in manifestation. These points are, that the Self in us is in truth the One Self, and that the world of name and form is also an expression thereof. These are the principal ideas, the root principles, as to the transcendence and universality of everything. If we realise, dimly it may be, that all transcendence, misread as separateness, is of the Divine, that all universality with which we endow our worlds is but the irradiation of a primal unity, and that all consciousness seeks to reintegrate the apparent diversity of these two by a process of transcendental synthesis indicative of the same Self, then only can we really understand the meaning of this self-expression of the Divine—the meaning of Consciousness. This is why we should at least have transcended the spirit of separateness, and turned our face towards the Self, the Supreme Unity and Secondlessness, ere we can hope to understand and benefit by the stages of the Divine Consciousness in manifestation, and utilise them for the evolution of the unity of life.

Now these stages are, so to say, the concrete and conditioned expressions of *Vidyâ*. Just as the abstract is truly expressing itself in and through the concrete embodiments thereof, and can be so realised when our attention is withdrawn from the aspects of name and form of the concrete, and is turned towards the higher though yet unrealised abstract slowly bodying forth, and just as the very concreteness of the lower is symbolic or indicative of the richness and infinite potentialities of the higher, so also may we expect to

realise in some measure the reality of *Vidyā* and its majesty, if, even in our lower modes, we always turn our face towards the Self, if, purified in our conceptions, we are not warped in our vision by the separatively unique within, as well as in the lower objects and energies, but hold fast to the Divinity of Consciousness. Then only

“ With an eye made quiet by the power  
Of harmony and the deep power of joy,  
We see into the Life of things.”

It is only when the spiritual perception of the Heart—of Love—in which there is no false I-reference, is stirred into activity, when, no longer coloured by the separative quest as to the specific values of outer and inner things, our souls seek for rest at the feet of the *Devī*-Consciousness and look with joy and reverence upon Her Self-indicating face, it is only then that we realise the meaning of that blissful mood,

“ In which the burthen of the mystery,  
In which the heavy and the weary weight  
Of all the unintelligible world  
Is lightened ” ;

and that we begin dimly to realise the significance of life, of the Self and the apparent not-Self, and to feel

“ ...the sentiment of Being spread  
O'er all that moves and all that seemeth still.”

Consciousness is ever divine—ever indicative of the Self in her trend, and not of the concrete contents thereof which are of name and form. Her face is always turned towards the Lord, and even in and through the lower modes, the power of indicativeness or suggestiveness is always present and never entirely lost in the array of the concrete infinity manifested. Nay, the trend of even the concrete infinity is always towards transcendence and universality.

Now this supreme indicativeness, the mysterious power of self-manifestation of consciousness, is called the power of *Vāk*, Sound, *Shabda*. If we can reach the point of regarding sound as the characteristic of *A'kāshic* life—the life of

Unity—where unity is realised not only as the substratum of concrete states, things and powers, but as the reality thereof, we shall come nearer to a correct appreciation of the mystery of *Vāk*. Now the characteristic of the *A'kāshic* life is thus described in the *Bhāgavatam*.

अर्थाश्रयत्वं शब्दस्य द्रष्टुं लिङ्गत्वमेव च ।

तन्मात्रत्वञ्च नभसो लक्षणं कवयोविदुः ॥

(*Bhāgavatam*, III, xxvi, 33.)

The Seers thus indicate the characteristic of the Life in *A'kāsha* as being the substratum or *laya*-place of all *artha*, and always indicative of the Seer, the Self of transcendence, and as being the measure or power of expression of That. The word *artha* is one of the many landmarks, helping us to realise that the One Reality as taught in the Hindu Shāstras is of the nature of consciousness, and that every word used in the Shāstras has a divine trend. It thus means, according to the stage of the I in us, the *viśaya*, the object, as the permanent possibility of knowledge, or the *prayojanam*, the purpose in life, and the meaning—the power of self-indicateness—in what we call things. In the commentary, however, of the above *śloka* the mystic Sridhara Swāmi explains that, just as to a man seated inside a room the voice of a man speaking outside at once indicates the person speaking, the person spoken to or the object, and the purpose or the state of mind of the speaker, so also Sound as the *A'kāshic* life is a mode of transcendent consciousness, which expresses and hence conversely indicates to the self behind name and form, the speaker or the manifested self, the direction of the self, and the mode of consciousness. Call it Nirvāna, if you like, but it is not indicative of the absolute homogeneous Self, it is indicative of the Self as the transcendent unity or synthesis of the world of name and form. It is the mode in which, in and through the triplicity of the seer, the seen and the sight, the higher unity is sensed.

Sound, or rather the power behind *Vāk*, always thus symbolises the mysterious power of consciousness indicating the Self—the self-expression of Divine unity, and hence also the power of reducing the triplicity into the One. We will revert to this in a later chapter. Of this power of transcendent indicativeness the *Śrutis* say :—

चत्वारि वाक् परिमितानि पदानि तानि विदुर्ब्राह्मणाः ये मनीषिणः ।

गुहायां त्रीणि निहितानि नैगयन्ति तूरीयं वाचो मनुष्या वदन्ति ॥

The wise Brâhmanas, the knowers of the Self, know and speak of the fourfold stages of *Vāk*, which indicate the meaning and are thus expressed through the Shâstras. Of these, three are hidden within the cave of the body, and man speaks the fourth. The lower three are called the modes of *Bhârati*, the Goddess of Learning, and the fourth or the highest is called *Kalâ* or *Vidyâ*. Of the three relatively manifest modes it is said :—

या सा मित्रावरुण सटनादुद्धरन्ती विषष्टिः

वर्णानन्तं प्रकटकरणैः प्राणसङ्गात् प्रसूते ।

तां पश्यन्तीं प्रथममुदितां मध्यमां बुद्धिसंस्था

वाचं वक्त्रे करणं विदां वैखरीञ्च प्रपद्ये ॥

The Goddess of *Vāk*, whom the Hindus worship in her manifested aspect of *Sarasvatî*, reveals, with the help of Prâna, the manifested life of the 63 letters of the alphabet, or primary sounds, from the One Unmanifest Life, the Self, the abode or place of rest and synthesis of the cosmic energies called *Mitra* (Fire) and *Varuna* (Water), the bases of *jîvas* or centres, and of Matter. Of the modes of the Goddess thus manifesting the two poles of life and form, the first is called the *Pashyantî*, the second the *Madhyamâ*, seated in the activities of *buddhi* or intelligence, and the third, which manifests through the mouth purified by the instruments or organs of speech, the place, and the mode of energy,—this last is called the *Vaikhari*,

Corresponding to these cosmic stages, the three modes of *Bhārati*, are the human stages, the *Shakti*, the *Bindu* or centre, and the *Nāda*, the concrete and composite. If then we tabulate these, and note also their correspondence with the divine modes, we get the following results :---

The modes of I'shvara, the Cosmic I.	The states or modes of consciousness.	The states or modes in relation to the separated I.
<i>Adhyātma</i> , or <i>Svabhāva</i> .	<i>Parā</i> .	<i>Kālā</i> .
<i>Adhiyajña</i> , or the Sacri- ficed Life.	<i>Pashyanti</i> .	<i>Shakti</i> .
<i>Adhidāva</i> , or the unity underlying Devas.	<i>Madhyamā</i> .	<i>Bindu</i> .
<i>Adhibhūta</i> .	<i>Vaikhari</i> .	<i>Nāda</i> .

Let us ponder a little over these, and see if they can help in clearing the ground for us. The first truth which expresses itself is that consciousness is always indicative of the Self, the I of Unity and Secondlessness ; and hence the stages called the *Adhibhūta* and so forth must be interpreted in such a way as to indicate the supreme unity and transcendence, as well as the universality of all manifestations of the Self. Consciousness in Her pristine mode is divine, always one with Her Divine Consort, one with the Self. But from a lower plane the unity, the absolute homogeneity, is ever seen manifesting through the two aspects of transcendence and universality. These two poles of manifestation are thus the basic principles of all human philosophies, typified in the *śloka* quoted above as *Mitra* and *Varuna*, called in the Upanishads *Prāna* and *Rayī*. These are modes of consciousness, and in and through them the unity of consciousness ever manifests. Both of them are seated in the transcendent unity, having the One Self as the *ālaya* (abode) thereof.

Consciousness is thus always of the Self, the One and Secondless Self, indicating in the *Parā* mode this unity as the universal trend in everything, as the universal power which runs through the whole, and makes it indicative of the One. The mode of secondlessness is now expressed as the transcendent trend underlying the Monads in their purest state, and reflected on the lower planes of concreteness and definition as the *Purusha*. On a still lower plane the divinity of Consciousness manifests as the life underlying *ahaṅkāra*, the life which manifests the unity and transcendence of the Self through the triplicity of the knower or the concrete I, the known or the concrete not-I, and the concrete mode of relational life connecting the two. But, running through the gamut of infinite changes, the unity and divinity of consciousness are never lost, though clothed in lower and denser garbs. Hence not only do we find traces of transcendence, universality, and unity in the modes of the concrete I, the concrete not-I, and the concrete mode of synthesis between the two, but we are struck with a sense of wholeness, of solidarity, overshadowing the manifested poles. We then come to realise that the very antithesis of the I and the not-I of any plane is governed by and is indicative of a higher law of synthesis.

We see that, though the I of a given plane is reflected in a more concrete form in the lower, the sum total of the subject and the object-consciousness is ever the same. Thus, for example, denuding the I of *Shakti* or universal power, it is seen reflected as the *Bindu*, or the centre of consciousness. The unit of omnipotence, thus shorn, becomes the unit of mere illumination, the radiant centre. But there is a corresponding increase in the object-consciousness, and matter is seen endowed with the power of infinite correlation, for the realisation of the central consciousness. The seed of omnipotence and all-knowledge becomes the mere spectator of the Sāṅkhya, and the *Prakṛiti* of the Sāṅkhya becomes endowed

with the powers of the Actor, the infinite powers of affecting the *Purusha* for its enjoyment, and ultimate freedom.

Even what is called *māyā* is but the same Divine consciousness transcending the lower poles of the I and the non-I, and therefore inscrutable to the finite and conditioned self of any plane. If we remember how our own consciousness is really inscrutable, how even from the lower standpoint of the subliminal life or consciousness we see sudden and meaningless incursions or uprushes of that life into the lower, the mysterious nature of consciousness will be apparent. We cannot exhaust the potentialities of consciousness by or through the manifestation of any plane of being. We must not forget that consciousness is one and divine, and therefore of the nature of *Sat*, *Chit* and *A'nanda* :—

ततो मायाविशिष्टां तां सखिदां परमेश्वरीं ।  
मायेश्वरीं भगवतीं सच्चिदानन्दरूपिणीं ॥

(*Devi Bhāgavatam*, VI, xxxi, 49).

*Māyā*, then, is but a mode of this Divine Consciousness, for the essence of *māyā* is *sadasadrūpa*, of the nature of existence and non-existence, and, as Sṛīdhara explains, *anusaṅghānarūpa*, of the nature of correlation. Consciousness ever seeks to connect the two aspects of the manifested existence or being, and the non-existence or non-being of the Self. Though always a unity, it is consciousness which in its outer trend appears to evolve a universe of name and form from the non-being of the Self, and again to reduce the universe back into the Self. Hence, in the lower planes of manifested life, the unity and divinity of consciousness can never be disturbed, though in our study of it we are faced with the twofold nature through which this unity manifests in any given plane of being or state of consciousness. On any plane, the divinity of life re-asserts itself by means of an external infinity of name and form reacting on the separated I of the plane, and thereby compelling him to readjust the I-notion,



and to recognise the claims of the object-consciousness without. The principle governing this action and reaction is that the object-consciousness manifests along the lines polarised into being by the sense of the separated I of the moment. Define the I to be the actor, the object-consciousness reacts on it as the basis and stimulating cause of activities, and the manifestation of the unifying principle is along the same lines. Define the I as the enjoyer, the object-consciousness reacts on him as the field of enjoyment, and as being endowed with the qualities of pleasurability or otherwise, affecting and stimulating the self of desire, and the correlating principle becomes Kâma. The senses of the physical man have come into existence because of the exigencies of the terrene life, and are conditioned by the idea of the I and the non-I of the plane.

Evolution of powers is thus controlled by the principle of consciousness of the plane, and their trend is to synthesise and harmonise the opposite poles of the I and the object-consciousness. They are powers of adaptation, of correlation adapted to the terrene life. As Myers says, "when we say that an organism exists in a certain environment, we mean that its energy or some part thereof forms an element in a certain system of cosmic forces, which represents some special modification of the ultimate energy. The life of the organism consists in its power of interchanging energy with its environment, of appropriating by its own action some fragment of that pre-existent and limitless power."\* Hence evolution of powers means the unification of the self and the not-self of a plane along the principle of consciousness operating in that plane.

The evolution of astral faculties means to us the expansion of the powers of the physical I-notion, and their projection in a higher plane. But the *tattva*, or the principle of separative uniqueness, which is the keynote of all physical consciousness, persists, with the result that not only do we

\* *Human Personality*, Vol. I, p. 215.

see the astral plane as containing astral objects and so forth, but we see them as being still separatively unique, and we even refer the powers to the physical I. Even though the physical man may draw strength and grace with the help of these higher faculties, such strength and grace only go to feed the physical I. The higher forces thus become coloured by the physical tinge, and the trend of the higher life is misused for the exaltation and enthronement of the separative uniqueness of the terrene type.

But with the recognition of the symbolic or indicative value of consciousness, with the recognition that everything in the physical plane is a reflection of the Divine Unity and Transcendence, there is a consequent change in our attitude. Evolution then means to us not simply the expansion of the physical centre harmoniously with the ever-expanding environment, but the recognition of a profounder and more generalised aspect of the cosmos, indicating a higher line of being. Then we dimly understand the meaning of the *shloka* in the *Bhagavadgītā* :—

विष्टभ्यामिदं क्त्स्नमेकांशेन स्थितो जगत् ।

"Having pervaded this whole universe with one portion of Myself, I remain."  
(*Bhagavadgītā*, X, 42).

The world of name and form is merely a portion of the life of the One Self, and it is as idle to seek to define and exhaust the potentialities of the Self by the most harmonious adding up of concrete moments of the One life in manifestation, as to try to count the grains of sand in the physical earth. We then begin to see that consciousness ever indicates the free Self, which can never be limited or exhausted by the concrete infinity of any plane, and we come to realise two other principles of consciousness running through the universe :—*that harmony is the expression of the unity of consciousness in a given plane or state, and that in and through every concrete manifestation, as well as in every type or state of*

*consciousness, the ever-free Self is always indicated, making for true evolution.* We realise that, *viewed from a separative standpoint*, consciousness indicates the separative I, and that even the principle of transcendence can be utilised in evolving a higher though still separative I ; but that, *in reality* the trend of consciousness is towards the indication of the divinity of life.

How then should we study the fourfold states of consciousness enumerated above ? What is the significance of the *Vaikhari* state ? In the note to the *shloka* quoted above the great mystic Sṛīdhara Swāmi takes the state to be the consciousness which depends on the purity of the place of manifestation, as well as on the manifesting life of the units, the letters of the alphabet of this language of the Self. It is called *Karanavishadam*, which he explains as *Sthānaprayatna nirmalam*, as that which is dependent on the purity of the place and position of manifestation, and on the character of the life welling up through these. In the ordinary sense, it means that the units of manifestation, or the letters of the alphabet of this language are expressed by means of particular places or positions of the vocal organs, as well as by the energy put forth, and, as these are pure, the sounds produced are pure and expressive of the thoughts of man. But taking *Vāk* in a larger sense to mean the mode of divine self-expression,—the various languages of the one Self—*Vaikhari* would mean that mode or language which is expressed in and through the letters of the alphabet. Thus the *Svara* or vowels are said in the Tantra to be of the moon (*soma*), while the *sparsHAVarnāḥ*, the consonants of touch (the first twenty-one), are of the sun, and the remainder, the *antahstHAVarnāḥ*, of fire.

The letters of the alphabet are thus the concrete bases derived from the great cosmic Hierarchies of the moon, the sun and the fire, and express in some measure these types of the energies of the Self in manifestation. This is the language in which the Self as the *Adhibhūta*, as the one

substratum of everything, speaks to the concrete man, the language dimly expressed in—

“The Light which never was on land or sea,  
The Consecration and the poet's dream ”

of the English mystic, who sensed Being in and through everything, animate or otherwise. This is the Theosophy which our revered H. P. Blavatsky sought to indicate in the *Secret Doctrine*, as the language of life expressed by the great cosmic Hierarchies, manifesting through and evolving humanity, as the symbolism whereby the infinity and transcendence of the Hierarchies as expressing the ever unmanifest Self, and man as the pure place of manifestation, sharing in the life of the Self, dimly indicate to us the divinity of consciousness, the glory of the Self. We can understand the message only when we give up all reference to the concrete I. This explains why H. P. Blavatsky is ever alert in combating the tendency of man to anthropomorphise the Divinity, to project the finite I into the higher planes, and to translate the universe so as to reflect the glory of the separated I. Hence the castigation she inflicts, on the one hand, on anthropomorphic religions which clothe the higher in the garb of puny limited man, and, on the other hand, on modern Science, which seeks to reduce everything to a rigid, concrete, lifeless matter, and unconscious energy. Hence also the life-like pictures depicted in concrete terms in the *Purāṇas* of the origin and maintenance of universes. Everywhere the attempt is made to explain the Self in the language of *Vaikhari Vāk*, of *bhūtas* and *pitris* on the one hand, and of *tattvas* on the other. It is that language of the Self which is the cause of the tendency in the concrete terms to coalesce and evolve the organism of the universe ; it is this which underlies the primitive panæsthesia or synæsthesia, as our friends of the Psychic Research Society would say, and which under the

strain of terrene life evolves the senses, and involves in the protoplasm the relics of this primitive power.\*

The principle of knowledge consists at this stage in the reduction of these discrete terms of the manifesting life into the life itself, by realising the real *adhibhūta* nature of the consciousness. It begins with the theory of concomitant variation, where the inner idea of the separated I is seen as being the result of concomitance of the object-vibrations evolving in the consciousness similar though conscious changes of state ; the I being regarded as the mere passive power of sentiency, and the objects as being separatively unique and independent. With the evolution of the I as an independent unit the objects are next seen as reflecting surfaces, somehow able to reflect the modes of the I-consciousness. But real unity and harmony are impossible so long as the sense of separateness persists. Hence at the next stage the attempt is made to interpret the objects as being of the nature of the I, and the man now seeks to refind in them some element of his separated self. Not content with regarding objects as being merely reflecting and resisting surfaces, he tries to see that the attributes, and even the form of the object and its position, are due to the elements of his own I reflected through the *gunas*, or principles of harmony, resistance, and activity. But whatever the mode, the fundamental principles remain the same ; and these are indicated by the word *karanavishadam* in the note referred to above, meaning that the knowledge is dependent or based on the *sthānam* or place, and *prayatna* or energy, and their definiteness or purity. Whether we posit an ether capable of being modified by the light thrown back from the object, and regard the object as being one in constitution with the world of other objects, and yet having a peculiar form, place, and rate of vibration (*prayatna*) of its own, and see in the eye a power of adaptation to the infinite

\* See Myers's *Human Personality*, Vol. I, P. 225.

special modes of the object-vibrations ; whether, with Prof. Myers, we see the germ of life and consciousness involved in the protoplasm and in matter, and see a panæsthesia underlying the senses, specialised as end-organs under the stress and requirements of a terrene life ; or whether we regard the object, the organs, and the consciousness appertaining to the senses to be, as taught in the Shâstras, the manifestation of a common *abaiñkâra* appearing in the *tamoguni* as the *tattva* of the object, in *rajas* as the organs, and in *sattva* as the Devas ;—we mean almost the same thing, and that is the presence and working of a universal consciousness, the *adhibhûta*, which underlies all concrete modes of the I, the senses and the object, and unifies them so as to indicate in some measure the life of the Self. The resultant unity of the knowledge depends on the extent to which this all-sustaining life is perceived in and through the objects and the senses seen as the *sthânam* or place of manifestation, and the attributes of the objects and the powers of the senses as the *prayatna*, or energy put out. The Sâṅkhya philosopher would reduce all these into the all-sustaining action of *Prakṛiti*, or the undifferentiated consciousness, in antithesis to the differentiated centre of *Puruṣa*. But even then there is antithesis, and the result is a partial malassimilation of the two poles. Everywhere the trend of knowledge in the *Vaikhari* stage of concreteness is towards the reduction of the manifested many into a larger substratum running through the whole.

The *Vaikhari Vāk*, then, is the expression of the unity and universality of the Self, of the divinity of consciousness, even in manifestation. The realisation of this divinity does not lie in the realisation of an immortal centre in man, nor even of the purposes of things as subserving this apparent divinity of the individual as such, nor in the most elaborate knowledge of the constitution of man and the universe as being the result of two irreducible elements. It manifests only when

we dimly see in every concrete thing a divine meaning, when we understand that the place of a given term in the series and its meaning, are not separative but rather indicative of an integral wholeness, or unity with the whole, as well as with the I manifesting therein. We begin to see that every object is, as it were, a cone having for its form or place the lowest point, through which all the other terms, on the one hand, and the ever-increasing, ever-receding transcendence beyond, on the other, are ever being expressed. Not only do we see that the place, position, or form of a concrete thing is the unique *base* connecting it with the lower types of forms which preceded it in evolution and which are expressing themselves through it, not only do we see it as a point in which the whole of the terms of future forms are involved, but we see further that it is really a cone through which the ever-unmanifest and therefore all-embracing Self is seeking expression. We see further that all this infinity of forms evolving into it and involved in it—all this infinity of potential being down-rushing through it—go only to indicate the unique and universal nature of the Self. The object-consciousness is thus seen as being really a footprint of the Divine Consciousness, and ever indicative thereof. We dimly understand the divine meaning of every object, and see with the *Bhāgavatam* that

द्रव्यं कर्म च कालश्च स्वभावो जीव एव च ।

वासुदेवात् परो ब्रह्मन् न चान्योऽर्थोऽस्ति तत्त्वतः ॥

(*Bhāgavatam*, II, v, 14.)

that is, that the objects, Karma, Time, *Svabhāva* or Nature, *Jīvas* or beings, have really no *artha*, objective being, purpose, or meaning, outside the all-pervading Self, the substratum of everything, called *Nārāyaṇa* in the Shāstras. We see also that the I is not really in antithesis to this Life ; but we are now able to translate the converging tendency whereby it becomes the centre of the outer many as the reflection of the real uniqueness of the Self, the spirit of Secondlessness which

indraws and assimilates the universe during *laya*, the spirit of transcendence of the Self, the *beyondness* of the One Life. The very concreteness of the separated objects is now translated to *rasa*, producing a richness and fulness in the conception of the Self as the one substratum of the I and the objects of any plane.

This is the significance of *Vaikhari Vāk*—the expression of the Self, through which we see the Self as the One Life running through concrete things and types of manifestation on any plane, high or low. It is the language of the Self as *adhibhūta*, the meaning of the *Vaishvānara* Consciousness, manifesting and sustaining the many. The *Chhândogya Upanishad* seeks to teach us the alphabet of this language, when it shews the many and various ways in which things and forces and energies are to be re-unified, reintegrated into the One. This is the message of the *Sāma Veda*—the Wisdom of unification through harmony, through the perception of the Self as the *substratum*, the one base of every concrete form. This is the Consciousness Divine, of which the *Chandi* says :—

आधारभूता मातस्त्वमेका महोत्तरूपेण यतःस्थितासि ।

Thou art the One Substratum of the ever-changing many, manifested as the Earth, the footstool of the Divine. It is the reduction of the many concrete objects to the One all-sustaining Life, which the *Secret Doctrine* indicates, when speaking of the divinity of things, hierarchies and beings. The form of the Self thus manifested is the *Virāt*, the universal, but it is the most concrete, as the *Bhāgavatam* II, i, 24 says, the most definite and easily realisable by the concrete man. It is the language of the *Sāma-Veda*, by which he sees the *Purusha* beyond the manifested Life, indicated from the unity and harmony of all manifested beings, and having this lower unity as its base.

DREAMER.

(To be continued.)



## BHAKTI IN HINDUISM.

### I. THE THREE PATHS.

*(Continued from Vol. I, p. 271.)*

We have, in the preceding articles, reached the conclusion that jñāna, bhakti, and karma have with one another a connection so immediate, intimate, and vital, as to be no other than an unvarying correlationship ; that they mutually imply one another, they mutually exist in and through one another. We have also seen that, by virtue of this correlationship, when any one of the three is followed as the substantive path of evolution, the other two come into a simultaneous and concurrent manifestation.

We must now address ourselves to the question, what is the precise nature of the relationship between the three ? that is to say, in the life of a person whose temperament and heredity predispose him to fix his choice upon, say, jñāna, what is the exact nature of the relationship in which bhakti and karma will stand to it ? It should be understood at the very outset that a full discussion of the question, interesting as it would be, would involve an intricate metaphysical treatment, which is beyond the scope of these articles. We cannot, therefore, do more than give the facts bearing upon the question in outline.

Now it is evident that, when a person definitely avows his preference for the Jñāna-marga, he does not bestow upon bhakti and karma the same degree or kind of attention that he does upon jñāna, although, by the law which governs the action of a trinity, bhakti and karma will automatically manifest along with jñāna and will co-operate each in its own way in the evolution of jñāna. In other words jñāna is a direct and

immediate object of pursuit, to which bhakti and karma serve as subsidiary agencies. It is therefore an interesting question, how does each co-operate in the evolution of jñāna? What is the exact character of this co-operation? Is it possible to define it so as to form a sufficiently clear and accurate idea of it? The answer to the question might be expressed in two different forms, mathematical and metaphysical.

To put it mathematically, in the duad of bhakti and karma, one will throughout continue to manifest as a *constant* quantity, showing neither increase nor decrease, neither expansion nor contraction, but maintaining its uniformity at an even rate, interceding between the other two and harmonising them; while the other, less detached and neutral, uniting with jñāna, will form together with it a variable quantity.

Or we may put it in another way, which, by its freedom from the confusing associations of a mathematical representation, is more likely to appeal to the sympathies of the reader. In this view the three paths may be represented as three principles in an ascending scale of action, *viz.*, neuter, passive, active. That which corresponds to the constant quantity in the mathematical presentment will in this view stand to jñāna in the relation of neuter principle; that which in union with jñāna formed the variable quantity becomes now the passive principle, while jñāna itself is the active principle, being the path on which all available energy and attention are directly fixed.

Or, if we adopted a widely current and intensely suggestive method of presentment in vogue among ancient Indian writers, that of personification in terms of gender, we might take the three paths as representing the three genders, neuter, male, and female. The neuter gender in this presentment would correspond to the constant quantity of the mathematical, or to the neuter principle of the second presentment. The male gender would in like manner correspond to the passive principle of the latter presentment, or to that principle in the mathematical

presentment which, uniting with jñâna, forms a variable quantity, while the female gender would be the active principle of the one, and the essentially variable quantity of the other presentment.

Two observations are called for here in order to make the above presentment sufficiently intelligible. It has been said that, in the evolution of jñâna, either bhakti or karma will stand to it in the relation of the constant quantity or of the neuter principle, thus leaving an element of uncertainty or indefiniteness in the theory. We shall, however, see in a moment which of the two it is that will stand in this relation, and the temporary gap in the theory will thus be filled up.

The second observation relates to a peculiarity in the manner of evolution of jñâna. A most illuminative analogy of this is to be found in the law governing the evolution of the *gunas* which, says the *Devi Bhâgavatam*, always exist and evolve in *mithuna*, *i. e.*, in couples. This statement is found repeated in numerous other *Purânas*, as well as in the *Mahâbhârata*; whence, as well as from other hints scattered throughout the great body of our religious literature, we may conclude that it is one of the organic laws of evolution, embracing all nature within the range of its operation. In nature there is, indeed, no *single* evolution. A single thing has in it a besetting tendency to stagnation and degeneracy. Nature prefers rather a *dual* scheme, in which two things or lives, which are accordant with each other, which fit and dovetail into each other by the possession of mutually harmonious characteristics, are combined in evolution. Male-female, masculine-feminine, husband-wife, joined together in harmonious and loving union for mutual benefit and advantage—this is the law which presides over, while it consecrates evolution, which provokes the latent potentialities of life into active manifestation with such marvellous effectiveness, and of which the grandest synthetic embodiment is to be found in the *Purusha* and *Prakriti* of the Sâṅkhya.

This law, being universal in operation, applies to all planes of nature, physical as well as super-physical. It applies to the trinity of jñāna-bhakti-karma, and the evolution of a *jīva* along any one of these paths is governed by its fundamental conditions. To this statement it might be objected that, the fundamental condition of the law being duality, it cannot possibly apply to jñāna-bhakti-karma, which is ever an impregnable trinity. The objection is indeed perfectly valid in substance, but, in answer to it, it should be observed that in actual *practice* the trinity in form conforms to the condition of duality which is a fundamental condition of the law ; for, as stated above, one of the three units invariably stands back in the relation of a constant quantity or neuter principle, leaving the others to approach each other and unite in the relation of a *mithuna*, couple, and assist in each other's evolution.

Let us now study the interesting question of the application of this law to the trinity of jñāna-bhakti-karma. Suppose a certain person feels an instinctive preference for bhakti, and fixes his final choice upon it as in all respects the most eligible path of evolution. This means that bhakti is to that person a primary and direct object of pursuit, that he will keep it constantly in his mind and concentrate all his energies upon it, that jñāna and karma will necessarily be to him subsidiary and secondary objects of pursuit. Each of these will, however, stand in a definite relation to bhakti ; and that relation will determine the character of its co-operation in the evolution of bhakti. According to the law, as already stated, one of them (either jñāna or karma) will draw close to bhakti to form a male-female union, and will in this relationship continue to act upon it. The other, instead of being drawn to the couple, will stand apart in a relation of neutrality to both. Its exact function has been briefly indicated above, and will be touched upon in greater detail a little further on. But the question which has been put off until now is, which of the two will draw close

to and unite with bhakti ; and which will remain apart, maintaining an attitude of neutrality towards them. The answer to it involves the consideration of a fact which is of great importance in the theory of the trinity.

Since jñāna, bhakti and karma are, as already shown, such a trinity alike in theory and practice, a little reflection will suggest the conclusion, beyond all possibility of doubt, that the *jīva* must reap a full harvest of experience in each of the three lines of evolution, before he is allowed to attain the immeasurable perfection of *moksha*. It is inconsistent with the wondrous perfection of the design which directs the whole scheme of evolution to suppose that a direct and sufficiently full experience of one of the three paths, and an indirect and transparently incomplete experience of the other two, acquired during one or more lives, will qualify a *jīva* to transcend the limitations of human life. Such a thing obviously cannot be. In the slow, long-drawn-out course of his evolution, extending over vast æons, the *jīva* builds into himself the experience of jñāna, karma and bhakti in succession, repeated in innumerable rounds, each yielding an ever fuller and richer and nobler harvest, until in the fulness of time, having reached the saturation point in each, he passes onward into the ineffable peace of Nirvāna.

In this triple evolution in jñāna, bhakti and karma, there is indeed a certain order corresponding to the fundamental aspects of Self, of which they are reflections, viz , *Apurā* (inferior) *Prakṛiti*, which has its correspondence in karma, *Parā* (superior) *Prakṛiti*, which answers to bhakti, and *Puruṣa*, which has its correlative in jñāna. In accordance with this presentment, the order of evolution of the trinity would be, counting from below upwards, or rather, perhaps, from circumference to centre, karma, bhakti, jñāna. That is to say, human evolution, in nature's wonderful design, is destined to commence in karma, and after it has attained its point of saturation therein, the kârmic momentum is converted into

bhakti ; and when bhakti has yielded in due course its full harvest of experience, it reaches its consummation in jñāna.

Karma, bhakti, jñāna, would thus seem to be a trinity which constitutes in itself a complete cycle, like any other recognised cycle of human evolution. The periodic manifestation of this trinity in each life of the *jīva*, as one among many ruling factors of his evolution, is a mathematically regular and recurrent phenomenon. If we take a single connected view of the totality of the *jīva*'s incarnations from the moment he stepped into the human kingdom to the moment of his final release, and regard each life as an organic part of one grand whole, we shall observe that the trinity of karma, bhakti, jñāna displays a wonderfully perfect periodicity of manifestation ; and that, enriched with the aroma of experience culled from each life, it passes into its successor in an ever-ascending series of spirals, until it reaches its consummation, the limit of maximum expansion, in the liberation of the *jīva* from the bondage of the body. The evolution of the *jīva* in karma, bhakti, jñāna is thus a process which is not confined, as some may erroneously imagine, to a single incarnation, that of the ultimate release, but is spread over the entire series of incarnations of the *jīva*, constituting a vital cyclic law of his evolution.

While it is a fact that karma, bhakti and jñāna pass through a series of cyclic evolutions before they attain the limit of their perfectibility, it should be borne in mind that the *actuality* of evolution, in any incarnation, is limited to *one* of the three, while the other two are contributory agents, their co-operation varying according to the law to which reference has been made above. It will perhaps help towards rendering this law clearer if we add that there is a beautifully suggestive time-relation which is likewise applicable to the trinity of karma, bhakti and jñāna. Past, present, future is the order of the time-relation which holds between them ; and if we read these three terms as present evolution, past evolution,

future evolution, the significance of this time-relation will become much clearer. It means, in other words, that in any period or incarnation there is one member of the trinity of paths whose evolution is progressing in the present division of time, that the evolution of the second member has, with reference to that period or incarnation, been finished in the past, while that of the third member is destined to take place in the future. The gender-relationship which has been applied above to the trinity will on examination be found to fit in with this time-relationship. To this examination, supplementing it as much as possible by concrete illustrations, we now proceed.

Reverting to our former assumptions, let us suppose that a certain individual sets his heart upon the culture of bhakti. If we now apply the time-relationship to the trinity, we shall find that bhakti becomes correlated to time present, karma to time past, and jñāna to time future. Again, applying the gender-relationship to the trinity, it will be found that bhakti corresponds to female gender, karma to neuter, and jñāna to male ; while, mathematically, karma will stand for the constant quantity. Let us now see in more concrete and less metaphysical language what this means. It means in the first place that when in a certain incarnation bhakti is in actual evolution, karma must be assumed to have, in the previous incarnation, finished its evolution, and that jñāna is destined to accomplish its evolution at a *future* period or incarnation. To the ordinary reader mathematical symbols and illustrations may not appear inviting and are apt to create difficulties, but the term constant quantity applied to karma explains in a satisfactory manner its action and its relation to the whole trinity in the evolution of bhakti. It means that, throughout the active evolution of bhakti, karma has a fixed value, *i. e.*, it retains a fixed character, that, unlike bhakti, it is not subject to *intrinsic* changes, or, to use an expression wonderfully precise

in its import and hoary with hundreds of centuries of use, to *parināma*, or all-round transformation. It is not a direct object of pursuit, it does not attract the same kind and degree of attention that bhakti does, its use as an instrument is limited, as regards quality and character, to that kind of assistance which the carpenter obtains from his tools. The term neuter gender applied to karma is suggestive of a similar meaning, though in a different line of thought. It means that in the evolution of bhakti karma does not possess the specific *creative* power either of the male or of the female. In other words, it is void of the capacity for reproduction or for transformation, having sunk below or risen above it.

But this statement possesses a profound significance in the evolution of bhakti. It lies in the fact that karma *having already accomplished* its evolution in the past, not only reaches a position of neutrality as regards bhakti and jñāna, not only releases them from co-operation in *its* evolution (which has reached its finality for that round or cycle), but also offers its rich and varied stock of potentialities to be freely and unreservedly drawn upon by them in their own evolution. This is the profound metaphysical significance of the terms constant quantity, neuter gender, as applied to jñāna, bhakti or karma. The member which stands in this relation to the other two members of the trinity surrenders itself as a mobile and perfected instrument for use, without restraint or reservation, in their evolution. As a matter of fact, bhakti clings to and grows upon karma; its most characteristic expressions, its most inspiring ideals, lie embodied in service. '*Bhaj*,' the etymological root of bhakti, as we have already seen, is connected with service. The fact that the evolution of karma has in a certain *jīva* been already accomplished implies that he has acquired a mastery over this force, that he is freed from the necessity of struggling hard to turn it into a plastic and submissive instrument. The charm of bhakti, the atmosphere of love and harmony it creates, arises for



the most part, if not wholly, from the willing allegiance and whole-hearted co-operation of karma. The intoxication of bhakti would be gone, if it found in the rude and uncultured energies of karma an instrument which was defiant of control, and destructive of its harmony, and which threatened it with disorganisation.

It will be seen from the foregoing facts that in the evolution of bhakti the functions of karma are most important. In the first place, it makes an unconditional surrender of its resources to bhakti, in order that the latter may grow by their continual assimilation. Its other functions, though not equally direct, are not less interesting on that account. It mediates between bhakti and jñāna, brings them together whilst it keeps them effectually apart, and by its beneficent and vivific dynamic power keeps both from degenerating into an inert mechanical routine.

We must now proceed to study the functions of jñāna, in the evolution of bhakti. That these must necessarily be different in kind from those of karma, becomes evident from the fact that the relation of jñāna to bhakti is as wide asunder as the poles from that of karma. Bhakti, as stated above, is the female principle, while jñāna is the male, and this intimate relationship of a couple, which subsists between them, stands out in strong contrast to the relationship of karma, which is neither female nor male. It is only natural that this difference in relationship should produce a corresponding difference in functions. It should also be remembered that by hypothesis the evolution of karma is an accomplished fact, while that of jñāna is a future contingency.

Accordingly, the first noteworthy difference in the functions of jñāna, is that, while karma contributes to the growth of bhakti by an unconditional surrender of its powers, jñāna does not lend itself to any similar process of assimilation. The reason is obvious. Karma, having finished its evolution in the past, has attained the value of a constant quantity which

is metaphysically equivalent to a condition of immunity from intrinsic changes, so far, at all events, as the present cycle is concerned. *In itself* it ever continues in a uniform statical condition. Bhakti can therefore build and draw upon it with perfect impunity, without the shadow of danger of any evil consequences arising from its contact, because it is a colourless force. Not so jñāna, which in the present cycle has yet to accomplish its evolution, and which, unlike karma, is a potentially variable quantity. Translated into the language of metaphysics, this means that jñāna, as regards the present cycle, possesses still the liability to intrinsic changes, which sleep in its womb in the form of seed-germs, and will come into manifestation, when suitable conditions arise. If jñāna, with its stock of unknown potentialities, were, like karma, allowed to be drawn upon by bhakti, it would inevitably infect it with its variabilities. These, waking from their sleep by the dynamic power of bhakti (which by hypothesis is the only *active* principle of the trinity), might prove to be retrogressive forces, and, having dragged it down to their own abyss, might extinguish its light. Or again, the newly awakened potentialities of jñāna and those of bhakti, tending in contrary directions, might dissipate their energies in an infructuous conflict, which might last long enough to reduce the whole life to a dead level of sterility.

So far we have studied only the negative aspect of the relationship of jñāna to bhakti. In order to render its positive aspect sufficiently intelligible, we must determine more exactly the connotation of the terms male and female, passive and active, which we have applied to the duad of jñāna and bhakti. To this consideration we must therefore first address ourselves in the next article.

A PAURANIC STUDENT.

(*To be continued.*)

## THE GERM.

Within the heart of every man lives the germ of the super-man. The ordinary man of the world knows not, guesses not, the treasure that lies hid within him. He seeks without for wealth, for position, for wife, for child. Country, patriotism, humanity, all touch his heart in succession, and call forth effort on his part. And in these efforts the germ within trembles, slowly, very slowly, and with much pain, and by passing through much sorrow its presence within the man is made known.

He had heard of the oversoul, had read with enthusiasm the old philosophers and the poets, and all that they tell of the Soul, and its future life. It all moved him as did beautiful music, but the knowledge was no real thing to him. All the beauty of language or music was outside himself, though he knew it to be true, and in weary moments to remember it gave rest to his heart and comfort to his mind ; but again he was swept away by the rush of life. Nevertheless the beauty of the thoughts, the music and its waves of sound, the weariness, and the comfort all did their work, and little by little this germ sent forth a living shoot. It was germ no longer, life was there in the heart ; there was no sudden awakening, no shock, no change in the outer life, but the man knew in a mysterious way that he lived. Within him there was a silent chamber of glory, he had found a treasure within himself. And he loved to retire there, away from the rush of life, to gaze at life in the wholeness of all its lessons, that was so new and wonderful to him. It was as if his own heart had become to him a library wherein all that he wanted to

know was written. This learning opened the eyes of the man ; he had been blind, now he saw ; and one of the first things that he saw was that evil is but a lesser good. Then his eyes opened further, and deeper mysteries were revealed to him.

He now carried about with him a joy, a life-pervading peacefulness ; the golden chamber of silence was within, and from it came life itself. And yet now there was not so much retiring from the crowd to enjoy it, and learn as before. Its existence made itself felt every moment ; in the most crowded part of the city, the consciousness of its calm was present, for the ears had heard the soft murmur from within, and were now attuned to catch and retain the deeper notes of the without, and an echo was established between them, each fulfilling the other, and the two becoming ONE.

To such a one everything on which the eyes rest, each sound that meets the ear, brings an inner signification, causing to awaken within the man's own nature deeper harmonies before undreamed of. The germ has become the life, the bodies are but the soil in which it grows, and this life is but a shoot of the greater life, the pulsations of which are felt to give a fore-knowledge of greater mysteries yet to come.

How wonderful it all is ! every experience, every joy, every sorrow, come for no other purpose than that the germ may live. By living we mean opening and unfolding, and then there is a turning back, as it were. The old efforts are reviewed in this new knowledge, the old joys and sorrows re-learned, their *raison d'être* is seen, and the heart of the man who *sees* and in seeing understands, is filled with overwhelming gratitude for all the pain, for all the evil (so-called), nay, even for all the sins committed, for in *one* and *all* there was the effort *outwards*, and the more intense the effort the richer the store of re-learning now. No effort is lost, all the energy lies latent till the inner turns outward, then the

return takes place, and the outward efforts before made give the impetus for the return of the knowledge and energy gained therefrom. And thus there arises in the man the knowledge that the outer has wed the inner, they are one, and always have been one. And in the wake of this all-embracing change comes the belief that all the pairs of opposites are one also, and that the end is to experience them as one, keeping meantime a perfect equilibrium.

How sacred life is ! Each man has this Germ within. He holds that sacredness within his own heart, and no one intermeddleth therewith. When and how the germ shoots forth rests with each man and his God—the life *will* spring forth for all, we know ; each has his own moment, there can be no hurry, no help can be given by another, any more than the seeds in our garden can be helped to spring forth. The sun is there, the earth, the rain, and spring forth they will. But it is useful to remember that freedom to make the effort is needed, that no effort is lost, that there is no wrong side, and that the more effort made the greater the energy of return. Let us think on this in relation to our brother, let us aid the effort in the younger ones, guiding if need be, but never putting guidance in the place of freedom. Let us watch the growing germ in others ; then no feeling of blame can arise in the heart, and we shall thereby re-learn again and again the deeper lessons of life.

A. R. P.

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"There shall never be one lost good ! What was, shall live as before ;  
 The evil is null, is nought, is silence implying sound ;  
 What was good shall be good, with, for evil, so much good more ;  
 On the earth the broken arcs, in the heaven, a perfect round."

(*Browning.*)

## S'AKTI.

*A paper read at the Second Annual Meeting of the I. T. League.*

Once upon a time there was an assembly of sages, and, as would quite naturally happen on an occasion like that, they held a disquisition on the question of questions:—“Whence are we born, what is the power by which we live, where do we rest after dissolution, and what is it that leads us through happiness and misery in life?” Some said it was Time; many held that it was *Śvabhāva*, the quality inherent in things; while others again, speaking each from his own standpoint, upheld various theories; that of a Destiny created by good and evil deeds, of fortuitous happening not proceeding from a specific cause, or the coming out of all things from the elements of matter, or from *Prakṛiti* or *Puruṣa*. These sages, though speaking with many voices, were, unlike disputants of the present day, at one in this, that they were, one and all, seekers after truth; and, as words failed to carry conviction, they sought to arrive at the truth by meditation.

And then they perceived the Supreme Cause.\* Not Time, *Śvabhāva*, Destiny, or the elements, nor even *Prakṛiti*, either jointly or severally. For each of them by itself cannot act, and together they produce but an object, which by definition is for the enjoyment of another (*See note 1*). Not *Ātma*, the individual, for *Ātma* is subject to happiness and misery, and cannot therefore be independent. Not Brahman, for Brahman is distinct from, nay, transcends, or perhaps better, pervades both cause and effect. How describe that as the cause from which both thought and words fall back! If you call it the efficient cause, where is the *upādāna*, the material? If it is the material cause, which is

\* See *S'vetāśvatara* I, 1—3 and *Bhāṣya*.

the *nimitta*, the efficient cause ? Nor can it be both *nimitta* and *upādāna*, for the notion of multiplicity is incompatible with even the hazy idea we may form of the One without a Second.

The cause, or the root of manifestation is to be sought where manifestation begins ( *See Note B* ) ; for it is the cause which *becomes* the effect in Time and Space. Brahman is changeless and is above cause and effect ; but in Brahman arises a Mystery that is inscrutable, *Devātmas'akti*, the Power which is the self-same as the resplendent *Mahes'vara*, the Supreme Self. *S'akti* is the supreme cause. She is called *Mahāṁdyā*, often inaccurately rendered as the great Illusion, but is in reality the great Wonder, for She is unspeakable, *anirvuchanīyā*, and is described in contradictory terms as both the real and the unreal, *sadasat*, and the maker of the impossible, *aghātanaghatanapatīyasī* ( *See Note C* ). One with *Mahes'vara* and not distinct from Him, as the Sāṅkhya *Prakṛiti* is imagined to be from *Puruṣa*, the conception that the Lord is one and She another is an unreality, nescience, hence, in popular phraseology, illusion. That is why Vedānta has denied Her substantive reality, a negation which but affirms the oneness of *S'iva* and *S'akti*. But Her function is capable of separate conception, being disclosed in the creation, preservation and dissolution of the universes, and the reality of this conception gives to the universe and our conception of it the stamp of reality.

Of this Mystery that is inscrutable our highest philosophy catches a glimpse merely, when it describes Her function to be *āvarana*, enclosing, and *vikshepa*, projecting, on all planes of Her working. On the highest this causes an *inwardness* and an *outwardness* in the *nirviś'essa*, homogeneous Being. Brahman is neither inward nor outward, but the same everywhere and at all times. The introduction of this difference of a subject and an object by *āvarana-vikshepa* made thought possible, made thought out of what is beyond thought, *sat* out of *asat*, as when the *S'ruti* says :—

असदेव सौम्येदमग्रभासीत् ततः सद्जायत

“All this existed originally as non-being, being proceeded out of that.”

That is why She is the Supreme Wonder, *aghataṇapatīyaśī*, the maker of the possible out of the impossible, the root of all possibility. With thought Time was born ; and the difference of an inward and an outward gave Direction, *dīk* ; and the rudiment of Space also is there.

Mark you, however, that the bounding line between the inward and the outward is not inflexible. It is merely a condition, a possibility that is imposed, and, describing it in the language of space and quantity, you can put as much into the subjective and exclude as much from the objective as you like. But the objective, the discrete, *vyakta*, its sum total, and the character of the knowledge of it, always depends on the subjective (*See Note D*), the contents of which, on the other hand, always merge into a one which is indistinct, *avyakta*. This relativity permeates all our experiences, and explains the various limitations and expansions of the subjective, and their transmutability in *jāgrat*, *svapna*, *sushupti*, and the possibility that by *yoga* all again can be seen as merged in the boundless *turiya*, in which the inward and outward vanish together. Thus again this relativity is that which is recognised as the unreal, *asat* ; and the *prapañcha*, our experience along the five lines of sense, is considered to be an illusion as in a dream. *Mahāmāyā* causes this hypnotic dream, and because your experiences while under the influence of hypnotism are found, when at the word of the magician you awake, to have vanished, only schoolmen will argue that the hypnotiser is non-existent. For in that supreme moment, *Mahāmāyā*, the magician, is before you,\* and it is She who has led you through bondage to liberation.

From bondage to liberation, from the beginning to the end of *samsāra*, of each individual evolution, are countless

\* यः साक्षात् कुरुते प्रबोधसमये साक्षात्तमेवाव्ययम् । (Dakṣiṇāmūrti, Stotra 1.)



changes strung together inwardly in the subjective, and outwardly in the notion of Time. The subjective witnesses all change, and in the long train of events, the projection of the subjective is the Thread Soul, *sutrâtmā*, in which the events are arranged like beads on a string. The element of continuity of the train is perceived as Time, which registers all events, and is measured by their succession. Because of stringing together the *bhūtas* it is *kāla*,\* and, as all succession and all time is stored in *Mahāmāyā*, She is *Kālī*. Whatever has been experienced is past, swallowed up in Eternity, and Eternity is encompassed by *Nityā*, the ever-persistent, ever-present, whose colour is *tamas*, darkness.

She is *avidyā*, nescience, the veil of *āvarana*, through which She springs out in Her energy of *vikshepa* as the *Mula prakṛiti*, the Mother of the universe with Her ten hands outstretched in the ten directions of Space.† By successive veils and successive manifestations She is successively the twenty-four principles of the Sāṅkhya, which by inter-relation She blends into a universe, in which She is hidden‡ as *Annapūrṇā*, feeding life and consciousness.§ She is the fivefold life which holds each organism together, the *indriyas* which receive, and the informing intelligences behind, which translate experiences, the eleven *Rudras*, the totality of the gods (*viśvadevāḥ*).

She is *vidyā*|| When pleased, She unfolds the successive layers of the veil which She Herself has woven round the subjective and the objective, and both are realised as Herself. When the highest gods failed to realise the sudden manifestation of the Supreme, stupefied by His splendour, She, *Umā*, gave them the knowledge of Brahman.

\* कलनात् सर्वभूतानाम् महाकालः प्रकीर्णितः ।

महाकालस्य कलनात् लमाद्या कालिका परा ॥ (*Mahānirvāna Tantra*, IV, 3.)

† तथा विस्तृज्यते विश्वम् जगदेतत् चराचरम् । (*Chandi*, I, 51.)

‡ स्वगुणैर्विगृह्यम् । (*Śvetāś'vatara*.)

\$ मया सोऽन्नमसि यो विपश्चाति यः प्रणिनि य इँ गणोत्पन्नम् । (*Devi Sukta*.)

सीषा वरदा दूषाम् भवति मुक्तये । सा त्रिधा परमा मुक्तिर्हेतुभूता समाप्तनी ॥ (*Chandi*.)

As *vidyā* and *avidyā*, She is ever present in every detail of life, in every action, thought and speech, pervading evolution (*samsāra*) and sustaining it with Her mother's love, strewing the entire path with the pearls of Her mother's tears of solicitude. She is *Vāk*, the source of the sweet chants of the *Rik*, *Sāma*, and *Yajuk*, the personified Vedas ; and *Lakshmī* with her home in the breast of Vishnu, manifest for the support of the world as the fourfold means of livelihood, agriculture and the rest. She is *Durgā*, the boat in the storm-tossed ocean of life,\* protectress from evil and danger ; and when man identifies himself with evil, She kills the evil in him whose heritage is Divinity, as of yore, as *Chandi*, she exterminated the *daityas* who usurped the sphere of the gods. And so all through, alike in pain and happiness, She is the source of all that is beneficent,† the giver of the fruition of right efforts,‡ and the only refuge from sorrow and suffering.§

As *vidyā* and *avidyā*, in both phases of the Divine Mystery, is She Theosophy, which explains and restores to man his Divine nature. For one is incomplete without the other. Remember what the *S'ruti* says :—

अन्धम् तमः प्रविशन्ति य उ विद्यामुपासते ।  
ततो भूय एव ते तमो य उ विद्यायाम् रताः ॥  
विद्याञ्च विद्याञ्च यस्तद्देदा भयम् सह ।  
अविद्यया मृत्युम् तोर्त्वा विद्ययाऽमृतमश्नते ॥

*Vidyā* and *avidyā* each by itself leads to darkness. He who serves both crosses death by the one and reaches immortality by the other. Engrossed in the objects of desire, *Jīva* by his *karma* is held fast in bondage. By mere abstraction from the world of sense and suppression of the *karmendriyas*, on the other hand, he may pass on to other spheres of evolution, *e.g.*, that of the gods or demons, but he does not cross death. Theosophy or *moksha dharma* is the welding together of right

action and right knowledge, of high moral conduct and Divine worship. Where can the knowledge of the Wonderful lead except to deeper and deeper worship and homage, until the whole life is offered as a sacrifice at the altar at which She, *Vidyā*, is the High Priestess of Herself in the guise of the *Ishta Deva* ; for, every form is Her form, and every name Her name, and every *Ishta* is Herself, *Devātmas'akti*, name Her how you will.

*Aum.*

U. L. MAZUMDAR.

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[As Sryt. U. L. Mazumdar was not able to be present at the meeting, his paper was read by Sryt. Baranasibasi Mukerji, who added explanatory notes in the course of the reading. The hearers having found these both interesting and helpful, some of our readers may also do so ; they are therefore appended here. *Jt. Editor.*]

*Introductory.* The present time is specially opportune for a paper on the subject of *S'akti*, because the *Tantras* are so little understood by the public, and people generally have such erroneous ideas about the grand presentation of *S'akti* which is to be found therein. They denounce the worship of *S'akti* as demon-worship, as worship of the black goddess, which is depicted as brutal and altogether unfit for the conditions of modern society. But half the population of Bengal, if not more, consists of worshippers of *S'akti* ; and in one form or other the worship of *S'akti* permeates the religious practices of all Hindus. Hence arises the necessity of explaining the conception of *S'akti*, and trying to remove this misunderstanding. This is the scope and purpose of the present paper, but the style, though so simple, is also so terse, that those who are not already acquainted with the mode of thought and method of exposition familiar to Oriental scholarship, may not succeed in grasping the full meaning. Therefore these notes are added to expand and explain certain points that might otherwise not be quite clear. It should be remembered also that, though the metaphysical presentation of the idea in this paper approaches the subject from an intellectual point of view, there is in it a deep undercurrent of devotion, the realisation of which is essential to a proper understanding.

*Note A (see page 41).* This incident is taken from the *S'vetâs'vatâropanishat*. The *Upanishat* always speaks from the standpoint of intuition, using but very few words, which suggest ideas, but do not expand them ; hence it is in the commentary that we find fuller explanation and development of ideas which the *Upanishat* itself simply hints at.

This is the definition of the object, which is found in Hindu philosophy. For any philosophical thought at all to be possible, it is necessary to distinguish between the subject and the object. Now the subject is unitary ; it may change in its content, as it comes in contact with the outside world, but it is constant in itself, it ever remains the same. The object, on the other hand, consists of parts. For, whatever definition we may give to matter, we cannot think of it (or of the more metaphysical conception of the object) as apart from extension, and divisibility into parts is the essence of the conception of extension. But the mere parts themselves do not constitute the object, the notion of objectivity implying a correlation of the parts into a whole, and of the object as a whole to a thinking principle which we call the subject. It is this metaphysical idea of correlation which Hindu Philosophy expresses with its characteristic terseness by saying that anything which is a concatenation of parts (*i. e.*, of substances or phenomena) exists for the enjoyment of another. Enjoyment of course must be taken here in its most extensive sense, as including both intellectual and material enjoyment. It is the same idea which Kant expresses in his *dictum* "understanding makes nature." A plurality of things cannot of themselves unite in one relation, nor can a single thing of itself bring itself into a multitude of relations. There must, then, be something other than the manifold things themselves, which combines them without effacing their severalty. With such a combining agency we are familiar as our intelligence.

Now the *Upanishat* goes on to refute the eligibility of the several causes mentioned below to the causation, preservation, and destruction of the world of experiences. It says none of them suffices by itself, for such a theory would be contrary to experience, because, as the commentator says, "do we not see that action is possible only when there is a combination of time, circumstances and causes." The next step is to show that even the combination of

the causes herein enumerated would not be sufficient for our purpose.

Taking them one by one, time, says the commentator, is the cause of change, or rather the relating of things into a continuous series of prior and posterior phenomena. *Svabhāva* has been explained by the writer as the quality inherent in things, or rather the specific properties which constitute the essence of a thing—the essential attributes of modern European Logic. Destiny is the combination of circumstances resulting from good and evil deeds, as their *appropriate* effects. *Prakṛiti* is the primal cause of the Sāṅkhya Philosophy, which is thought of as blind (unintelligent), but active. *Puruṣa* is the individual ego. Now these principles, which had been thought of at first as the first cause, were rejected, as none of them is sufficient by itself. Does their combination then, produce the desired result? The answer is no; any combination is an object for the enjoyment of another. The establishment of relations between things, as we have already said, cannot be due to the things themselves, but is superimposed upon them by an independent intelligence for some purpose of its own.

The question that naturally arises next is whether *A'tmā*, or the individual intelligence, to which these relations of things point, is the primal cause. The commentator says no; for it is subject to happiness and misery. Any primal cause, which by supposition is not itself an effect of some other cause must be something which is independent (self-sufficient). But we cannot conceive of the individual consciousness apart from its experiences; it is happy or not, according to them. Therefore it is not independent or self-sufficient, and cannot be the primal cause.

Is it Brahman, then? Again the commentator says no; for though it transcends both cause and effect, and is therefore independent, still it does not satisfy other necessary conditions. To understand this, we must consider the two aspects of Brahman, and also the nature of causes. The two aspects of Brahman are the transcendental and the immanent. Now the immanent aspect is that which is spoken of as *S'akti*, so we need not consider that for the present. The transcendental aspect is said in the *Upanishats* to be absolutely unitary, One without a second, to be *nishkriyā*, that is, actionless, and to be unaffected by all events and

changes. He therefore is beyond the power of words to describe, and of thought to conceive ; how then shall we call Him the cause of everything ? for causation implies a change and a relation.

We shall reach the same conclusion by considering the nature of the different kinds of causes. In Western philosophy Aristotle's division of causes is generally accepted, into material, formal, efficient, and final ; these represent the four things which are always involved in causation. The familiar illustration of the potter and the pot is perhaps the best we can take. The *material* cause is the crude earth ; the *formal* is the idea in the mind of the potter, which is imposed on the material to form the pot ; the *efficient* is the potter ; while the *final* is the end or purpose which the pot is to subserve, without which the pot could not be formed. Now the formal and final causes are aspects of one and the same thing, as Aristotle, says, for the final cause determines the formal ; so the division is reduced to three. But Hindu philosophy recognises only two causes, the material and the efficient, because the final cause is only the elaboration of the efficient into stages necessary for causation. The material cause is called *upādāna*, the efficient *nimitta*.

Now Brahman cannot be the material cause, because matter is composed of parts ; it occupies space, which implies extension, and this gives rise to the idea of multiplicity. Moreover, if He is the material cause, He is not the *whole* cause, for where is the efficient cause ? Similarly, He cannot be the efficient cause, for then again He would not be the whole cause, but would have to take the help of something else which would be the material cause. Nor can He be *both* the material and the efficient cause, for this again would imply multiplicity, and He is Unity.

*Note B (see page 42).* The idea of causation which some authoritative philosophers in India maintain is that the effect is only the cause in another form. The following verse may be quoted as lending authority to this statement :—

नामतो विद्यते भावो नाभावो विद्यते सतः

(*Bhagavadgītā* II, 17).

We find the same idea in the Sāṅkhya philosophy ; e.g., cotton and cloth give a familiar illustration ; each is the other in a different form. It must be so, for, if we say the cause is not the same as

the effect, then we shall be driven to the admission that *any* cause may give rise to *any* effect.

Now Brahman is conceived as doing no work, and transcending ordinary experiences ; whether the universe exists or not, He remains the same. So it remains an insoluble mystery how the beginning of manifestation comes in. No philosophy can explain it ; the Vedānta says it is His *Līlā*, His play ; but this does not in any way explain it, it does not show why He wanted to manifest. The Vedānta also implies that it is His nature to manifest, the expression of His energy ; but this also does not in any way explain it. The mystery still remains as to why He should take upon Himself the limitation of manifestation.

Brahman, being thus actionless, and above manifestation, cannot be the cause ; we must therefore seek it at the point where manifestation begins. Here it is that we get the conception of *S'akti*. At the same time we cannot separate Her from Brahman, just as we cannot separate power from that which has the power ; for example, we cannot dissociate the power of burning from fire. We can separate them in thought for the sake of better understanding, but cannot dissociate them in fact.

The root of manifestation is, then, in *S'akti*, the inscrutable Divine energy, which, while it is in its essence Brahman Itself, is yet the cause of all manifestation. It is, in other words, the immanent aspect of the Supreme Brahman—the prime root of the elaboration of name and form. Our highest thoughts and noblest spiritual aspirations can but reach Her—the Supreme Brahman being beyond the pale of manifested Being. We must remember, however, that in its metaphysical import the conception of *S'akti* is not a concrete conception at all, but as abstract as we can possibly conceive. As the Mother of the Universe, she is designated as feminine, but just for that reason She is also absolute, immutable and infinite. She is not being, the continual flux and flow which we call the universe, and which is so evanescent and unsubstantial ; but the highest point or centre where the sum total of changes and correlations is collected and unified, without exhausting the possibilities of Her infinite Being. In Her essence She is not being and becoming, but what Madame Blavatsky calls Be-ness in her Introduction to the *Secret Doctrine*. She is called *Māyā*, and

although one meaning of that mysterious word is "that which is not" (नञ् वा), it simply emphasises in its negation the reality of Her Essence—the idea being that the manifold of becoming is not She and cannot manifest Her real nature. For do we not get the other conception in the derivative signification of the same word from the root म्ना which means "to measure"? She certainly supplies the measures of our conceptions—the names and forms without which concrete and definite thought and activity are impossible. But though She is thus the cause of all limitation (which is certainly negation—नञ् वा), in Her essence She is above limitation, for that which by hypothesis supplies the measure for all things cannot itself be measurable.

As a matter of fact, the conception of *S'akti* in its essence is absolute, immeasurable, and infinite. Not to speak of this Supreme *S'akti*, take as an illustration the energy of the tree. Although embodied in the seed, the energy is the cause of the creation, preservation, and destruction of not only the particular tree which for the time being is the subject of our consideration, but of all previous trees that have been, and of all future trees that will be; and not only that, for the manifestation of concrete trees does not exhaust the possibilities of the energy, and even when the manifestation ceases, the energy is there as a possibility or potency. *Laya* is only a temporary cessation of activity for the unification of experiences, and is the period of accumulation of manifestable energy for the purpose of future creations.

The *S'ruti* having found the root of manifestation in the Energy (*S'akti*), which is the expression of the Supreme Brahman's own Self, goes on to elaborate the process of manifestation. The first step is suggested by the words *sattva*, *rajas*, *tamas*, which depict the triple manifestation of this energy as preservation, creation, and destruction. But unlike the Sāṅkhya *Prakṛiti*, *S'akti* is spoken of as the indwelling energy of these triple aspects of manifestation, rather than one with and equivalent to them, thus emphasising the transcendental character of this supreme energy. The same idea is carried out in the succeeding words, for this *S'akti* is spoken of as guiding, controlling and supervising the successive stages and principles of manifestation, which were at first thought of as the primal causes (Time, *A'tmd*, etc.).



*Note C (See page 42).* We have here the epithets applied to *S'akti* in the Scriptures.

She is *unspeakable* ; for manifestation can never exhaust her possibilities. If we take *all* manifestations, past, present, and future still Her energy remains unexhausted and unchanged. We should note that the word is feminine, for She is the *Mother* of the universe.

She is *sadasat*. This term is also applied to Brahman on the ground that there is no difference between Brahman and His *S'akti*, just as we cannot separate the power of burning from fire, as pointed out above. But it should not strictly be applied to Brahman, for He is *sat*, but is not really *asat*. It is only within the sphere of manifestation that we can use the terms *sat*, existent, and *asat*, non-existent ; for there is always something which is not yet manifested, some energy which remains potential. From the point of view of manifestation, the manifested object is *sat*, the energy which remains potential is *asat* ; from the standpoint of energy, this potential energy is *sat*, the existent ; but the manifested object is *asat*, because it is always changing, and so can have no absolute existence.

She is the *maker of the impossible* ; for in Brahman there is, strictly speaking, no possibility of creation ; He is *nishkriya* or actionless, self-existent ; how then can He create ? So it is *S'akti* who makes creation possible.

In devotional books She is called *Mahāmdyā*. We have already considered the two ways in which this word is explained. If we think of energy as independent of Brahman, it is *that* that is the illusion ; and it is in that sense that existence is denied to *māyā* by the Vedānta, though the modern Vedāntic student might not perhaps be willing to admit this. *Māyā* is thus the attribution of reality to something which is fragmentary ; it is the *separateness* that is the illusion.

She is *āvarana* and *vikshepa*. These two terms are used in the Vedānta as the two sides of the energy of manifestation. We may take the energy of electricity as an analogy. It is everywhere, all-pervasive, but we do not perceive it in its pervasiveness. In order for it to manifest, we need an *āvarana*, that is, a non-conducting medium to store up the energy ; we must enclose it within a certain form, and then we can work with it. So too this all-pervasive energy, or *S'akti*, first encloses itself, the enclosing medium also coming out of itself ; this is the meaning of *āvarana*. Then there must be the

*vikshepa*, or that which gives a special direction to the energy. When *S'akti* with this two fold aspect comes into being, then Brahman, the Supreme Consciousness, manifests as an outward and an inward ; and it is these two aspects of energy that give rise to all our conceptions of Time and the rest.

*Note D (See page 43).* One of the most modern of Western thinkers, Hegel, also catches this thought. He says, "the idea is before the fact." The priority here spoken of, however, is logical and not psychological or temporal priority, for it is in and through the concrete manifestation that the "idea" realises itself. What Hegel means is that the concrete manifestations can have no meaning or existence separate from the idea, although, in order to grasp the idea fully in terms of our concrete mind, we require the help of these concrete manifestations.

Ordinary psychology takes a somewhat different view, and says that the idea is the result of experience. For example, take the idea of a cow. According to ordinary psychology, you see several cows and gradually elaborate the idea, until at length you can have the idea without seeing the cow. But Hegel says the idea is before the experience, and as 'Idea of the species' it guides and controls the individual manifestations through an infinite series of concrete beings. He takes a beautiful illustration, that of a tree. The problem is as old as the world, whether the tree or the seed is the first. Hegel says that the *idea* is the first, before both seed and tree ; and that the idea is much more than the seed, though it is in a sense contained in it ; this idea contains all the stages through which the seed and the tree pass ; were it not so, how could certain parts of the seed be differentiated into different parts, and some materials be assimilated, while others are rejected ? It is the idea which gradually manifests itself, not the other way round.

So *S'akti* is the idea behind all forms of energy ; She is unlimited, Her whole content can never be exhausted, else creation would cease. The whole universe cannot exhaust Her, for universe follows universe without end, and the idea is never exhausted. She is thus far above manifestation ; is one with Brahman Himself ; apparently separate from Him during a period of manifestation, but always one with Him, in essence.

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## THE POWER OF SERVICE.

*Notes of a brief address delivered by Pandit Kshirode Prasad Vidyavinode,  
M. A. at the Second Annual Meeting of the I. T. League.*

The following incident from the life of Chaitanya is well known to the Vaishnavas of Bengal, as an illustration of the power of true service, and of the relationship that should exist between a servant and his master.

At the time that Chaitanya lived, about four centuries ago, the influence of the Vedântists was very strong in Bengal. The essence of their teaching, as is well known, is contained in the word *Soham*, "I am He." There is no truth greater or more inspiring than this, if rightly understood and applied ; but the Vedântists then, as indeed at all other times, frequently misapplied it for the exaltation and glorification of their limited, imperfect personality, with the result that they became full of *ahañkāra*, and failed to gain any knowledge of the way which leads to the feet of the Lord. Power, indeed, they developed, but of true spirituality they had little or none, for the flower of spirituality can bloom only in an atmosphere of humility and loving service.

Chaitanya therefore set himself to counteract this tendency, and, while adopting the teaching of the Vedântists, to interpret it in such a way as to avoid these errors, and to emphasise the power of service. For instance, he taught that "I am He," but that the true meaning of this expression is that "I am His servant." He adopted the statement of the Vedântists that only Brahman is real, and all else is illusion ; but interpreted it as meaning that only Brahman is perma-

nent and changeless, all else is real to our consciousness indeed, but unreal in the sense of being transitory and subject to continual change.

There were also at this time many followers of the Tāntric schools, men who developed great psychic powers, but who were also full of *ahañkāra*, proud and boastful of the powers they had acquired, or of the planes of consciousness to which they had been able to rise. Chaitanya's teaching was directed against this tendency also, emphasising the fact that the mere acquiring of powers does not necessarily imply spiritual growth, and even becomes a serious danger and a source of darkness, if it is allowed to accentuate the *ahañkāra*, or if the powers are misused.

Many disciples gathered around him, representing all the different sects of Hinduism. They all called themselves servants, recognising that it was their first duty to do some service to humanity, and that in this way they would be led to the point where they could begin to gain some true spiritual knowledge. They also recognised the principle of brotherhood, for, if we are all fellow-servants, we must also be brothers of one another. But, as Chaitanya pointed out, there is danger of even the ideal of service being tainted by *ahañkāra*. So he tried in every way to guard his pupils against this danger, both by his teaching and by his own example ; and he was greatly helped in this by a servant of his, named Govind.

Now Govind had been Chaitanya's co-disciple, and it was their Guru who sent him to Chaitanya to serve him, and be his disciple. But Chaitanya hesitated ; how could he allow a disciple of his own Guru to become *his* disciple and servant ? It would be more fitting, surely, that he should treat him with honour and respect as his brother and friend. It was only when Govind reminded him that it was their Guru's wish, that he yielded. Then Govind proved himself so faithful and

devoted a servant that Chaitanya could ill bear to be parted from him. In his conduct towards his master, indeed, he showed what an ideal servant ought to be.

The other disciples of Chaitanya became very much attached to Govind, and were filled with affection and regard for him, on account of his own virtues as well as of his devotion to their master. But one thing about him puzzled them; for he did not appear to take any teaching from Chaitanya; when they were listening to their master's discourses, or studying the *S'âstras*, he would be busy either with his service or with some affairs of his own. So they began to think that, as they were better versed in the *S'âstras*, their knowledge was superior to his; thus did *ahañkâra* begin to spring up in their hearts, till one day an incident happened which showed them that in reality Govind had even higher knowledge than they.

It frequently happened that Chaitanya would fall into a trance; but, if his disciples uttered the name of Hari, he would return to his normal consciousness. One day, however, he had remained in a trance longer than usual, and, though they called on Hari again and again, they could not bring him back. Hour after hour passed, until a full day had elapsed, and still he did not return. They passed into trance themselves, and went to look for him in the higher worlds, but they could not find him. They then thought that he must have left his body altogether, and began weeping for his loss.

It happened that Govind was away on some business at the time; when he returned, he found the disciples weeping, and was told that their master had left them for ever. "Oh Govind, what is to become of us? We have lost our master. Alas! what shall we do?" "Nay", said Govind, "that cannot be. He can go nowhere that I cannot follow him, for I am his servant. I will find him and bring him back." So he sat in meditation; and at length he suddenly exclaimed, "I have got it," and returned to his normal consciousness. Then

Chaitanya said to Govind, "Have you indeed got it?" and awoke from his trance. Govind then told his master and the wondering disciples what had happened to him, and how he had found Chaitanya in the highest heaven. He had met with many difficulties, many obstructions, but nothing could stop him, and at length he had reached Chaitanya. There he found that Râdhâ, the spouse of S'rî Krishna, had dropped one of her bangles in a tank, and Chaitanya was engaged in searching for it. His devotion to S'rî Krishna was so intense, that he could not rest till it had been found and restored to Râdhâ; and so he could not awake from his trance. Then Govind also plunged into the tank to help his master, and at length found the bangle and gave it to him. Thus did the disciples recognise how Govind, through service and devotion, had reached a height far greater than they had attained, with all their study and attention to Chaitanya's teachings; and the growth of *ahañkāra* in their hearts was checked.

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"He who to-day looks at some great Gothic cathedral in its final form, seems to be looking at that which might have been the incarnation of the dream of some single soul of genius. But in truth, its origin was far otherwise. Ages elapsed from the time when the first rough stone was laid as a foundation till the last spire and pinnacle were shaped, and the hand which laid the foundation-stone was never the same as that which set the last stone upon the coping..... For the master-builder, who, even if it were but vaguely, had an image of what the work would be when the last stone was laid and the last spire raised, it was easy to labour with devotion and zeal, though well he might know that the placing of that last stone and the raising of that last spire would not be his, and that the building in its full beauty and strength he should never see; but for the journeyman labourer who carried on his duties, and month by month toiled at carving his own little gargoyle or shaping the traceries in his own little oriel window, without any complete vision, it was not so easy; nevertheless, it was through the conscientious labours of such alone, through their heaps of chipped and spoiled stones, which may have lain thick about them, that at the last the pile was reared in its strength and beauty."

(*Olive Shreiner.*)

## COGITATIONS OF A STUDENT OF THEOSOPHY.

(Continued from Vol. I. p. 255.)

Professor Bergson of Paris—a great and at present a very fashionable name to conjure with—maintains as a fundamental truth that Intellect is not meant for speculative thinking, but has been evolved in the struggle for existence, to subserve purely practical ends—the guidance of action, namely, and the better adjustment of the organism to its environment. Stated thus baldly, this position may appear extremely drastic and radical; but in truth it only puts into plain words what very many both think and say less plainly, when they denounce all such thought as we have been indulging in as useless and unpractical, and dismiss all thorough philosophic discussion of such questions as those that have occupied us, as mere waste of time, empty word-spinning, or futile disputation.

Strangely enough, moreover, practically the same conclusion is proclaimed by yet another set of people, who reach it, however, from a very different starting-point. Very many religionists, and even some actual mystics, imperatively call on us to put aside once for all such “speculation,” such *thinking* about deeper problems, and to content ourselves with “living”; living out in actual life and experience whatever we really *feel* to be true and highest in us, leaving the unknown future to throw light upon these problems and bring us understanding of their difficulties.

Now there is certainly a good deal to be said in favour of this last position; more particularly if it is restricted to certain classes of questions, such, for instance, as the psychic problems that have lately occupied us, or a large proportion

of those which figure in recent theosophical literature, German and English.

But beyond these limits it is rather difficult to see how this principle can be applied—unless one starts with a *living faith*, a point we must consider later—simply because in actual practice *every one*, whether mystic, religionist, or “practical” man of the world, does as a matter of fact live out his life upon the basis of certain assumptions which he takes for granted. Some of these belong properly to the domain of philosophy, and all alike are amenable to its jurisdiction ; even though most folk are wholly unconscious of the fact, and often resent having it pointed out to them.

I by no means intend to imply that people are conscious or aware of these “assumptions”, on which all their living and acting is based. On the contrary, very few have any perception of them, and still fewer any clear grasp or understanding. But the fact remains nevertheless that these assumptions are actually *there*, and do in fact underly men’s whole lives, entering implicitly into every detail of existence.

Now it is all very well to call on us simply to “go ahead,” to live out our lives in striving our utmost under the guidance of whatever we, individually, may *feel* to be most true, inspiring, helpful ; indeed, supposing we lived more or less in isolation, such a scheme might conceivably work. But we live socially, not in isolation ; more and more socially indeed, and more and more as parts of the whole world, as the passing centuries bring about closer and more intimate intercourse. The result is that contact leads to comparison, and sympathy to endeavour to understand ; wider understanding and a broader outlook replace by degrees ignorance and narrowness. The outcome is that it becomes more and more impossible to carry out practically what is thus demanded of us, and we find ourselves more and more forced, by the pressure of actual life around us, even if not by any inner



impulse, to seek to discriminate between the different ideals, the divergent outlooks and assumptions, with which we find ourselves confronted. And then we are landed in full amidst philosophy, and are compelled to appeal to the only possible tribunal, that of the intellect, where, however, of late years man's emotions and will have received a meed of recognition all too long withheld from them.

I say the *only* tribunal, because the ultimate court of appeal, actual experience, is not accessible at this stage of the proceedings ; for the simple reason that the appeal can only be made in the form of actual living, actual action, actual onward movement. But the very question just now at issue is precisely as to *how*, along what lines, and inspired by what goal, such effort shall be made, and what we shall accept as the fundamental principles that are to guide us. Practically there are only two alternatives :—either one is already possessed by a *real, living faith* in some one set of principles and methods, sufficiently vivid and powerful to provide both the impulse, the driving power needed, and also the necessary guidance ; or, lacking such *faith*, one can only fall back upon the intellect and accept such judgment as its tribunal can give. In saying this, I do not overlook the claims made on behalf of the intuition to supply both impetus and guidance ; but in practice I do not find that there is in this connection any effective or useful difference between faith and intuition. For, in so far as intuition yields real knowledge, actual insight in this case, its deliverances can and must satisfy also all fair demands of the intellect ; while, when the deliverances of intuition are too obscure, too dark, too little suffused with insight, to satisfy the just demands of the intellect, they are then practically indistinguishable from that “substance of things unseen,” that “evidence of things hoped for”, to which living faith holds fast.

Now practically, whatever may be its theoretic value,

we all of us actually do live more or less by faith, even in the ordinary affairs of every-day life ; though I do not contend that this kind of faith is on all fours with, or even of the same kind or quality as that "living faith" just referred to. So I think it may be worth while, and may help in clearing the ground, to consider this matter of faith further and in somewhat greater detail.

Taking first the faith which forms so considerable a working factor in our every-day lives, it is easy to see that it is essentially the outcome of repeated, constant, and more or less regular experience. For instance, we post a letter, an important one, in the full faith that it will reach its destination, *because* we and others around us, have found in actual experience that 999 times out of a thousand at least, a letter so posted *does* reach its destination in due course. But sometimes the post fails us ; the letter does not arrive. In that case our faith receives a shock, and we sometimes feel disturbed, because the failure in the order of our universe has shaken our faith in a (to us) important factor in our lives.

Now this faith has been acquired by experience ; and one finds even to-day, in out-of-the-way places, people who have not got it ; people who cannot believe that a letter put into a post-office box will duly and certainly reach its destination without being specially, personally handed over to the post-master, accompanied by some present to ensure its safe delivery. And we ourselves, if we found our letters constantly miscarrying and failing to reach their destination, would very soon begin to lose *our* faith in the Post Office, and have recourse to other methods of communicating with our friends.

It seems to me that this is on the whole a fairly correct account of the genesis and nature of the faith which enters into the daily working of our lives—the faith in the power of which we take railway tickets, send telegrams, use telephones and all the complex apparatus of modern civilisation, and

generally live our ordinary lives. It is a faith built up by experience, based on constant verification, and also in part owing its strength and power to social influences.

It will perhaps be contended that this faith is totally different in kind, in nature even, from true religious faith, the faith I have alluded to as supplying both the driving power and also the guidance by which men live nobler and higher lives, and I confess myself exceedingly reluctant to lay down any definite or final conclusion on the point ; and still more unwilling to dogmatise about it in the smallest degree. And this for the excellent reason—at least it appears excellent to me—that my own personal acquaintance with the fervent, vital faith in question, is, I fear, at best rather a distant one, at any rate judging by what one finds in books, no less than by what one has observed in other people. Being therefore very conscious of my own ignorance and lack of first hand experience in the matter, I will content myself with simply remarking that, psychologically speaking, it appears to me there are at least very numerous points of close resemblance between the two. In particular, in both cases the faith in question looks onward and forward to a verification in actual experience ; in both social influences play a considerable part : in both a need or a desire is an essential element, and in both alike oft-repeated failure to attain the result which faith promises is apt to render that faith weak, or to destroy it altogether.

There is thus at least considerable resemblance, psychologically speaking, between the ordinary belief or faith on which so large a part of our daily lives is based, and the faith that “moveth mountains,” the living, burning faith that makes religion real, that gives energy and confidence adequate completely to transform, wholly to change this human life of ours, making it a thing transfigured and lucent with the glory of the divine.

But likeness is not identity, it will be urged ; are there no radical differences, no fundamental distinctions between these two ? It seems worth while to pause and see, whatever the result may be.

Putting the extreme opposite view, some people at any rate will maintain that the two things are completely and wholly different, that there is nothing essentially common between them, and that such features of coincidence as have been noted are purely accidental, such likenesses entirely casual.

They will contend that what I have called the faith of our every-day life, has no right to the name ; that the condition of mind and feeling in question is nothing more than a mixture of habit and familiarity, consolidated by custom and repetition ; that it is no more faith, that burning religious faith which transforms and vivifies life, than a spark from the blacksmith's anvil is the glorious radiance of the sun. If asked to explain the difference more fully, some might reply that faith in the true sense is the specially direct grace and gift of God Himself ; that it thus originates from beyond the range of man's normal experience and power, being as it were poured into him from the divine source above, not growing up slowly from the mire of experience. Others again would perhaps explain that the root and source of faith is really direct spiritual perception, or intuition in its highest, purest form ; while yet others might proffer other and different theories about faith, agreeing with the above, however, as to the main point, *viz.*, that real faith is something which comes into man from above, from higher spheres and regions, either of his own deeper nature, or from outside himself altogether. And last of all there would a school of psychologists who would put forward some version or other of the modern doctrine of the sub-conscious, or sub-liminal, as the more adequate explanation of the facts, offering moreover a more or less complete reconciliation of the opposing views.

To me, it seems a matter of the utmost difficulty to decide between these conflicting conceptions and ideas ; I will only venture to remark that all those theories which I may call "superhuman", because they seek for the root and source of faith in regions beyond our normal experience, seem to me in the awkward position of begging the very question at issue, in that they demand for their acceptance that very faith which is under discussion. To a great extent the "subliminal" theories escape this weakness, and psychologically at least they seem to me most nearly adequate to the facts as we know them, while making the minimum of demand in the way of assumption. But one and all of these latter theories suffer from a lack of power to appeal to and arouse our emotions, while their inspiring quality is certainly not very great.

All this talk, leading to so lame a conclusion, must, I am aware, seem very trivial, very useless, and very empty to one who himself possesses a real and ardent faith, whether religious, philosophical, or other. To such a one, it will seem that we are uselessly splitting metaphysical hairs, losing ourselves in a maze of words, when all the while the facts lie perfectly plain and obvious before us, and no sensible person can be in doubt for a moment as to what is right and true in all practically important matters. Such, I am pretty sure, will be the opinion of most ; only unfortunately among just these "most", one finds all sorts of mutually contradictory convictions and faiths, the holders of each of which vigorously and heartily condemn the utter, wilful, perverse blindness of every one else. A patient observer of life thus sees each and all of those who possess a living, ardent faith asserting the supreme truth of their own, and blaming others for wilful blindness, quite oblivious of the fact that they themselves do not see the truth in the others' faith, or realise for a moment the limitation and blindness involved in their own and its special standpoint.

By such an observer, therefore, the matter is seen as far from simple and straightforward ; he finds himself driven to appeal to the intellect, to reason, reflection, observation and comparison, so that he becomes involved in the difficulties and hesitations that have been touched upon above. And it seems to me impossible to obviate this, because the more men's intelligence, their higher and wider emotional and moral susceptibilities are evolved, the more inevitable it becomes that they will encounter these difficulties, so that faith, to be of any real value as a motive power, or even as a guide in life, must take them into account.

Perhaps at this point, weary of all the *pros* and *cons*, tired of weighing reasons and arguments for and against, some of my readers will ask : "Well, what do *you* think about it all, in your heart of hearts ? Setting aside all question of demonstration, of proof, nay even of soundness from the intellectual standpoint, what is your own attitude in practice, as the outcome of both thought and feeling on the subject ?" I will do my best to answer, as far as I can.

Restricting what I say to real, living, ardent faith, it seems to me more and more, as I study and reflect, that what happens in the most significant of these cases may be described more truly and accurately as the emergence, either suddenly in a kind of eruption or upheaval, or gradually, more or less slowly, often by almost unnoticeable stages, of a new life, a fresh energy, a transforming and renewing impulse, rather than as the attainment of an intuition, or the establishment of a conviction as to some truth which can be formulated in words or any other intellectual symbols. To put it more briefly, I incline to believe that in such cases the really important happening is that a new life, a fresh impulse, pours itself into the man, either from the hidden depths of his own nature, or from the corresponding regions around him, which transforms and transfigures everything for him. This new life often

either clothes itself in, or intimately associates itself with varied mental and emotional accompaniments, which are frequently mistaken by the one undergoing the experience for the really important and vital reality itself, while truly they are only incidental and usually quite unimportant accessories thereof. This amounts to saying that we have in these cases happenings not well described under the name of faith, since what is really important in them is not the mental content, the intellectual conviction, the form or nature of the truth so ardently perceived, but far more the new outpouring of life, the powerful, burning impulse, the flame of love or fervour.

I am of course speaking here of faith of a special kind, that faith which is closely allied with the phenomena of "conversion", religious ecstasy and the like ; but which also sometimes grows up gradually, and permeates the man's whole being with a subtle but irresistible fire. For obviously what I have said does not apply to that which people ordinarily call faith, *i. e.*, the placid, often somewhat narrow, mostly unreflective, and always quite conventional faith of the ordinary good citizen. This conventional faith I regard as entirely the creation of habit, repetition, convention, social and other surrounding influences. It exercises, indeed, an often powerful, usually negative, restraining influence on the lives of those whom it holds ; but it never, I believe, transfigures a man's life, or transforms his whole nature. It is this conventional faith which I regard as essentially of the same nature as the faith we have in the post-office, the railway, or the telegraph, and as being the product of similar causes and influences ; and it is often much less intelligent and in point of content less reliable.

This brings up a point that to me seems important, nay, vital to my own way of looking at the problem. It seems to me that we are largely misled by a confusion between the influx of new and higher life which I have mentioned, and certain intellectual propositions or convictions, certain moral or

religious perceptions, which from various causes become associated and more or less identified with that new and transforming life. To my mind, the two things are entirely distinct ; although, accompanying the inflowing life and truly belonging to it, there comes at times a sort of higher instinct or consciousness, which, however, *cannot of its very nature* be truly or properly formulated in words, or indeed in terms of the intellect at all. It is this dim higher consciousness or instinct which, I believe, gives birth to the doctrines and other intellectual formulations which form the content of "Faith," especially religious Faith ; but I am myself convinced that these formulations are one and all not merely totally inadequate, but essentially distorting and denaturing to the real nature and character of that consciousness.

Further, it seems to me that a very large proportion of the quarrels, persecutions, wars, mutual hatreds and wranglings which have disfigured religious history, owe much of their vitality and bitterness to the failure to discriminate between these two factors, and the obstinate identification of the more or less accidental and unimportant intellectual accompaniments with the outpouring of new life, transfiguring and transmuting, which is the essential reality in such experiences.

There is further, I think, yet another phase or variety of faith which does not seem to fall properly under either of the two types mentioned above. I mean that sort of rooted conviction as to certain things which is neither the outcome of a transfiguring experience, nor the product merely of habits, environment and social influences. The faith I mean goes deeper than that ; it exercises a stronger, more compelling power in a man's life ; he feels it as something belonging to the deeper part of his nature, lying deeper than the level of his ordinary impulsions and beliefs, and exerting a compelling influence on his conduct which he often cannot understand, but feels that he must obey. One form which this



takes seems to me to be what is often called "conscience," though it has other forms as well. It is a faith, a compelling conviction that one must do so and so, must act in such and such a way, or not. And its special characteristics are that it is often (apparently) irrational, sometimes quite out of harmony with surrounding social, class, or national influences, and ethical dictates, while it is always compelling and authoritative. While I seem to see and recognise clearly enough this phase of faith as a distinct type, I am by no means clear as to its origin or its true nature. Various theories suggest themselves, such as that it is, wholly or in part, the accumulated experience of past lives forcing itself on the consciousness of the new personality ; or that it is the more or less distorted translation into waking consciousness of what has been learned or perceived on other planes during the sleep of the body ; or, lastly, that it is the outcome of pressure exerted upon us on other planes by the powers responsible for guiding and furthering the evolution of humanity. Other theories too may be suggested or invented, and I do not feel myself competent to decide for or against any of them. Nor does the problem itself seem to me sufficiently important to our present subject, for it to be desirable to discuss it at any length, though it seemed necessary briefly to advert to it here.

Such, then, is the way in which I envisage this question of faith—stated purely as a personal view, and with no sort of claim that it is either demonstrated, adequate or complete. It is given just to illustrate the way in which the matter tends to shape itself in one mind among many, and, having gone thus far in talking about faith, it may be well, in the next paper, to adopt a similar course in regard to "intuition," with which we started, so as to allow of an attempt at least to see how these ideas work out when we try to apply them to practical life.

S. T.

*(To be continued).*

## STRAY NOTES.

" Full many a gem of purest ray serene  
The dark unfathomed caves of ocean bear."

We have had the rare privilege during the last 15 years to have in our midst as intimate friend and colleague one of the rarest of such gems, who is now embosomed in the fathomless ocean of eternal life. We can scarcely utter the dear name of Dr. Arthur Richardson, Ph. D., formerly Professor of Chemistry in University College, Bristol, and afterwards Principal and one of the Founders and builders of the Central Hindu College, Benares, without feelings of profound love and admiration—feelings too deep for words, which would lie buried in the sanctuary of our heart, if it were not for the pressure of duty. So pure, so noble, so utterly selfless was his character, and withal so warm, so tender, so generous and full of sympathy and compassion was his heart, that to know him was not merely to love and revere him, but also to feel within oneself an irresistible impulse to emulate his great virtues. And so beautiful was his love of and devotion to Science that he seemed to us a living embodiment of the loftiest ideal of the true sage, whose whole thought and energy were absorbed in the pursuit of knowledge for its own sake, so that the remotest suggestion of the economic or commercial value of Chemistry would make his lips curl in sad commiseration. He lived and died a true martyr and saint harmoniously combined. Not a martyr whose restless activity and keen self-consciousness would impel him to deeds of fame emblazoning the pages of history, but a martyr in spirit, whose saintliness would renounce all glory, and sacrifice his very life in serving the obscurest person or cause. We have marvelled at the sacrifice of wealth, fame, power, comfort, for the sake of Religion or soul-illumination. But this cannot compare with the sacrifice Dr. Richardson made at the call of service, when he relinquished his peaceful retirement and blissful meditation in the caves and jungles, and took upon himself the duties of a nurse in the plague hospitals of Bombay, just then deserted by the professionals of that denomination, or even when he assumed charge

of the onerous office of Honorary Principal of the embryonic Central Hindu College. For in both these instances he sacrificed his well-earned rest of body and tranquillity of soul for the service of his helpless fellow-beings—a much harder task than sacrificing enjoyment for peace, the lower life for the higher. All these singular and sterling virtues were his; and yet they were by no means on the surface of his life. They revealed themselves only to the most intimate friend and constant associate, and became manifest in their fullest glory only during his prolonged and painful illness. The heroic patience and Rishi-like resignation, with which he bore for years the agonies of the flesh, will ever remain an inspiring memory to all who have seen him suffer, and enshrine him as an undying image of purity, nobility and sacrifice in the hearts of all his friends.

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We have received a very suggestive booklet, called *The Second Coming of Christ, The New Avatâr*, by J. Todd Ferrier. It is stated in the Foreword that the teachings contained in it were first published in *The Herald of the Cross* a few years ago.

After dealing with the general indications that "some great Divine Event is at hand," it proceeds to set forth the manner of the Second Coming. This is to be a spiritual, not a material, personal, or local event. Previous appearances of the Divine One on earth have to a large extent failed of their purpose, because "the meaning of the message has been lost in the worship of the vehicle of it. The personal has obscured the Divine"; and the real inwardness of the Truth revealed has been destroyed by the narrow attitude of mind, which materialises its visions of Truth, and loses sight of the subjective reality in the objective manifestation. One purpose of the booklet is therefore to sound a note of warning, so that this mistake may perchance be avoided in the present appearance; for "the old errors of past ages are creeping in again into the thought born of the new and glorious spiritual movement, and, if these be continued, what happened in all the previous ages of Divine Manifestations will again take place."

But the author then goes on to say that this great Divine Event has already taken place, and that *the Christ has already come*.

"For the rising up of many out of the dense conditions of life into those which are purified and rarefied, has enabled them to realise the blessedness of the Jesus-life; whilst others have entered into the wonderful realisations of the Christhood consciousness; and some others have risen in inward state even to the glories of

the Transfiguration of the Soul, when the Divine Lord as a Sun clothes the Sanctuary with the Radiance of His Glory. Thus in many is the Jesus-consciousness operative. Within not a few is the consciousness of the Christ born. And in some few, here and there, does the Cloud rest upon the Sanctuary, and the Voice from out the Cloud speak... ..Shall we, then, prepare ourselves for such a coming of our Lord? Shall we see to it that our bodies and minds are so purified that they may be fit vehicles for His Glorious Light, Life and Love to manifest through? If so, then we shall be verily true members of His Body, true disciples of His Christ, and true followers of His servant Jesus. And because there will be no lack of love in our hearts, light in our souls, and devotion in our lives unto Him, we shall not be of those who, though now eager to follow outward signs and wonders, will nevertheless go back from the ways of the Lord, when the objective influences pass away, even as many went back from following the Blessed Ones whom the Heavens sent with glad messages of high Life, so soon as the craving for objective manifestations was left unsatisfied."

We do not know how far the actual facts around us bear out the statement that this "Divine Event" has actually taken place; but the general idea enunciated above as to the coming of Christ and the best way of preparing for it is certainly very inspiring in its pure and lofty spirituality, and is well worthy of the serious and thoughtful consideration of all those who aspire after a higher life.

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*A' propos* of the tendency towards increased spirituality referred to in the above mentioned booklet, we are reminded of the teaching of the ancient sages that the one requisite for spiritual growth is the strictest observance of truth. Again and again has it been impressed on the mind of the aspirant that without truth no real progress whatever can be made; but that, if truth is once built into one's very being, the battle is practically won, for all else follows naturally from it.

An old family priest used to relate the following incident in illustration of this teaching. A certain man was eager for spiritual growth; he might naturally have wished to retire from the life of the world, and devote himself to religion, but he had obligations and responsibilities which required him to live the life of the householder. So he went to a certain sage, and asked his advice. He told him that if for twelve years he never uttered a single word that was untrue, he would gain what he desired. He went home and set himself to the task, closely and carefully watching his speech that it might always be perfectly true. Again and again he failed, for none can realise the difficulty of this task save those who have set them-

selves to accomplish it ; again and again he renewed his efforts with increased resolve. At last he succeeded, and when the limit of time was reached, he found that spiritual insight was developed in him, that all knowledge was his, and past, present, and future were alike open to his vision.

Time went on, and still he watched his words with unrelaxed vigilance. One day it happened that his wife was away, leaving their little child at home in his care. As the day passed, the little one became restless and fretful, and at length began crying piteously for its mother. He tried all kinds of devices to comfort it, but in vain. He assured it that the mother would very soon come back, and sought in various ways to divert its attention and quiet it, but still the child cried more and more piteously. At last, in sheer despair, he yielded to the temptation to swerve a little from the truth, for, be it remembered, this is one of the few cases in which the *S'âstras* themselves say that a slight departure from truth is justifiable. So he told the child that its mother had gone to fetch it a certain toy of which it was very fond and for which it had repeatedly asked. At that same moment all became dark to him, his knowledge was gone, his vision of past, present, and future was blotted out, and he knew and saw only as ordinary men know and see ; the result of the labour of so many years was lost by that single little untruth. Such is the importance, the marvellous power of truth.

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"God offers to every mind its choice between truth and repose. Take which you please—you can never have both. Between these, as a pendulum, man oscillates. He in whom the love of repose predominates will accept the first creed, the first philosophy, the first political party he meets—most likely his father's. He gets rest, commodity, and reputation ; but shuts the door of truth. He in whom the love of truth predominates will keep himself aloof from all moorings and afloat. He will abstain from dogmatism, and recognise all the opposite negations, between which, as walls, his being is swung. He submits to the inconveniences of suspense and imperfect opinion, but he is a candidate for truth, as the other is not, and respects the highest law of his being."

(Emerson.)

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# THE PILGRIM.

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## GENERAL OUTLINE OF POSITIVE RELIGION.

When anyone interested in the deeper problems of life comes across the declared objects of the Theosophical Society, I believe he can hardly help feeling interested in a Society having such high objects in view, though he may hold different opinions from those held by the most prominent members of the Society. This fact need not hinder such a person from joining this Society, as it entertains such a broad and tolerant attitude on all theoretical points, carefully refraining from setting up its doctrines as immutable dogmas that disdain to be supported by any demonstration, and refuse to be put to the test of experience and verification. Thus the doors of the Society stand open to all serious minds in search of Truth and of a noble ideal of feeling and action. The Theosophical Society makes us feel welcome to join it, both as students of its doctrines, and as contributors to its theoretical work, through the comparative study of various religions and the philosophies connected with them. From the very first these considerations led me to think that a Positivist might well bring his sympathetic co-operation to a Society,

whose high feelings are indicated by its efforts to realise Universal Brotherhood, whose broadness of mind is shown by its interest in the comparative study of philosophies and religions, and its high purpose by the development of the latent forces in man, the noblest forces being as yet the weakest in human nature and the least developed. But it is with a very diffident feeling that I venture to comply with the request of my friends in the T. S., and attempt to put before them a general outline of the Positive Religion. I do so only in the hope that they may feel some interest in Positivism, and may then apply to more qualified Positivists for fuller development of that subject for their use in reference to their comparative study of religions.

One of the noblest feelings of man is certainly that which prompts him to strive for the Universal Brotherhood of humanity. It involves at the same time one of the most difficult problems that can be put before us. For when this feeling leads us to the desire of doing our best to promote happiness, we are obliged to know *what are the conditions of happiness, and how they can be realised*. In this lies the whole human problem, the problem that interests us most, not only for our own sake, but for the sake of all those we love. To approach it, we must consider the complex nature of man, under his physical and mental aspects as well, depending on the body and the mind, which are interdependent, though distinct.

One of the conditions of happiness may be defined as "*the state of complete unity in our nature*"; this is realised "*when all its different parts converge towards a common destination*", so that all clash and disharmony between the different impulses and functions of body and mind are overcome. This definition even applies to bodily health, as consisting in unity amongst all our organs, co-operating harmoniously towards a common end, the economy of life. Regarding the mind, unity must equally be established between its different

parts, the feelings or emotional faculties and instincts, the intellectual faculties, and the practical faculties. But the general harmony of the mind depends principally on the unity established between the different elements of the first group ; all strong impulse for human activity, intellectual as well as practical, coming from the feelings. Psychology shows that it is our feelings that set the intellectual faculties to work, requiring them to plan out the best way in which our desires may be satisfied ; when our intelligence has worked out a plan in accordance with our feelings, these call on our practical capacities to realise the plan devised by the intelligence and sanctioned by the feelings. Thus the feelings play the most important part in the activity of our brain, whether we be conscious of it or not. Therefore the establishment of unity in the emotional part of our nature is the first condition of human harmony.

Our inner nature is constantly liable to a painful discord, due to the struggle aroused between our different and sometimes contradictory feelings or inclinations ; and we are hurt by this strife in our moral nature. In order to determine the mode in which the needed harmony can be achieved, let us consider the nature of our different feelings. They can be classed into two distinct groups, *viz.*, those that have the consideration of our own selves for object, and those that have the consideration of others for object. Hence the ancient denomination of "*egoism*", meaning the love of one's own self, or the instincts that prompt us to satisfy our personal needs, and the modern denomination of "*altruism*", meaning the love of others, or the instincts that prompt us to serve others. It is between the various instincts of these two groups, that numerous and great conflicts arise in the human soul. In order to realise the unity of our interior nature, the preponderance of a single guiding feeling is required, to which all others should be subordinated. One would think that such a preponderance might be easily obtained by one of our strongest instincts. This



would cause our unity to be centred in one of our egoistic instincts, which are naturally so much stronger than any of our altruistic feelings. But this monstrous unity is fortunately impossible, for reasons that need not now be entered into, being besides instinctively felt by most people. Unity can then only be established by the preponderance of altruism, man being essentially a social being, living by and through others.

But the preponderance of altruism does not imply the *suppression* of egoism, which would lead to the annihilation of life ; it rather gives the egoistic instincts a social destination, while giving them a rule of discipline. Thus the destination of the egoistic instincts is to sustain the body, and ensure the normal development of our physical forces, so far as they are a necessary basis for the full development of our superior mental and moral capacities, the superior functions depending on the inferior. But a discipline of our egoistic instincts is indispensable, because each instinct has a fatal tendency to indulgence, satisfying itself far beyond the real needs of life, and then it proves generally to be doing so at the expense of others, often depriving them of the means of satisfying their strictest needs. Besides, the unbridled impulses of all our egoistic instincts soon prove to be prejudicial to the individual himself, as well as to others. On both social and personal grounds, therefore, this discipline of egoism is necessary ; this leads us to the great principle of morals, the subordination of egoism to altruism.

When unity is achieved in our inner nature by the subordination of our lower instincts to our nobler feelings, and harmony between the different parts of each individual is consequently realised, there remains yet another condition of human happiness to be fulfilled, which, however, is closely linked to the first. By the side of the interior unity in each individual, an external harmony between all individuals is also wanted ; for this purpose, a social tie is needed to unite them together in one collective whole. For human societies are

not simple agglomerations of individuals, but constitute collective organisms, needing unity between their parts; these parts being the individual members in the family group, while the family constitutes the cell of all more extended societies.

These two conditions of happiness, *viz.*, individual unity and social harmony, constitute the human destination of religion, which moreover harmonises man to his cosmic environment. So that any system of thought and feeling influencing human nature sufficiently to fulfil these conditions can be termed a religion, as shown by the etymology of the word "religion" (*religare*). This is what Auguste Comte says about it :—

"It is so constructed as to express a twofold connection, which, if justly conceived, is sufficient as a *résumé* of the whole abstract theory of man's unity. To constitute a complete and durable harmony, what is wanted is really to *bind together* man's inner nature by love, and then to bind the man to the outer world by faith. Such, generally stated, is the necessary participation of the heart and the intellect respectively, in reference to the synthetic state, or unity, of the individual or the society." \*

While all religions have in common an impulse of feeling, stimulating man's noblest aspirations and regulating his lower, their characteristic differences have arisen from their Faith or general conceptions explaining the world and man. But amongst these vast differences the law of evolution shows historic continuity, which points to a gradual growth of human understanding through the history of the human race, each state of development being prepared for by the previous ones, and preparing for the following one. In the fetichistic state of mind, man considered the whole outer world, physical and vital, to be animated by a soul similar to his own. The different phenomena that were manifest to him in this inorganic or organic world surrounding him, were explained as resulting from the *will* of every object considered. If the river flowed down to the sea, or flooded man's cave, or drowned his sheep,

\* Aug. Comte's *Positivist Catechism*, page 51.

it happened so because the river wanted to do so. If lightning killed, or if a tree gave fruits, it was because they willed so to do. The sea was rough, because angry or spiteful ; to punish the waves for destroying a mighty king's fleet, the soldiers were ordered to flog them ! In the next mental state, man conceived phenomena as the result of agencies governing and commanding these manifestations at their will or caprice. Following this polytheistic state, man's evolution brought him to consider all phenomena as due to a single all-powerful Being. As a transition to the final state of conception, phenomena were explained as caused by entities or abstractions governing the world, till finally, owing to the gradual extensions in the discovery of natural laws, man came gradually to the conviction that such laws govern all phenomena ; whether cosmic or human, all are subjected, not to any capricious will, but to constant laws open to observation and verification, whether internal or external. The natural laws of phenomena are defined as "their unvarying relations of succession and resemblance, by which we are able to foresee some by virtue of our knowledge of others." \*

This positive mental attitude puts aside as beyond our reach every inquiry into the causes, primal or final, of all events ; it does not pretend to explain *why* things came into existence, but *how* they work, how events occur, by finding the constant laws that govern phenomena. This is the spirit of scientific research, which was considered as ruinous to religion, because at that time it was not capable of giving it a new basis. It remained so only while the scientific spirit was restricted to its analytical and preparatory work, where it had necessarily to deal with the research of natural laws in the simplest phenomena first. The evolution of Science began by the discovery of laws residing in the relationship of numbers and

\* Aug. Comte's *Positivist Catechism*, page 57.

space, then the laws manifested by movement, followed by those given by Physics and Chemistry, and finally Biology reveals to us the laws of Life.

As the natural laws presiding over these various classes of phenomena were gradually discovered, certain subjective explanations contained in religious dogmas had to be dropped. In the absence of scientific explanations, religious dogmas had necessarily to be built on purely subjective explanations, that always took the character of absolute truths, based upon revelation instead of upon demonstration. Not being capable of standing the tests of verification or experimentation, these assertions had to rely on blind faith, and had to be put above all question, above all doubts. When these explanations were found to be in contradiction with many of the scientific discoveries, violent conflicts arose in the West between the two modes of explanation ; the scientific taking constantly the uppermost place in public conviction, till finally the whole modality of our thoughts, that assigned the causes of phenomena to supernatural will, subjected to no constant laws, was replaced by the positive mentality, considering all phenomena whatsoever as being governed by natural laws instead of by arbitrary caprice.

This conflict between undemonstrable dogmas and the positive mentality led some people to think that the scientific position was incompatible with religion ; this comes from mistaking these undemonstrable dogmas for religion itself, the former being only the basis on which religion had to be built until stronger foundations could be found. When the scientific method reached through Sociology the knowledge of the natural laws that govern the intellectual as well as the moral faculties of man, a new basis for religion was available. This basis gives at the same time full satisfaction to our need of a positive standing for our thoughts, and a full scope for the extension of the finest and noblest feelings,

thus ending the conflict between our intelligence and our heart. This standard of a new religious faith was realised by the co-ordination of all the different sciences into a positive philosophy by a powerful synthetic mind, then raising that philosophy into religion by the vivifying influence of love. The antagonism of intelligence and feeling came then to an end, and both were strongly united in the Religion of Humanity. The interpretation of all phenomena is left to the intellectual process of scientific investigation, subordinating imagination to observation ; while the feelings have the supreme direction of human activity relatively to its objects and ends. But in all the operations of the mind a constant co-operation of thought and feeling is required, the first for enlightenment, and the other for stirring our conceptions and our activity towards the realisation of our noblest aspirations. Though all is based on human and positive grounds, we shall see that in the positivist *régime* full scope is given to imagination for subjective constructions, these being useful to satisfy our emotional and æsthetical wants, but our mind is never allowed to be led astray by taking them for external realities.

In order to realise human unity, religion must relate each individual to a greater existence than himself, so as to check the natural tendencies of the personality to regard its own self as the central point of the world and the only object of its cares, this being a state of mind which would necessarily place such an individual in opposition to all others in a similar state of mind. The positive conception of Humanity satisfies this need by presenting to us the greatest and noblest Being of which man can have any real knowledge.

In order to understand fully the positive conception of Humanity, it is very useful to distinguish it from the ordinary and narrow meaning that is often attached to the word humanity, which is used as a synonymous term for the human race. In this acceptation the word represents the indiscrimin-

ate agglomeration of all the individuals composing our race ; while in the positive conception, it particularly means the sum total, not of separate individuals, but of socially co-ordinated individuals, representing all the convergent forces in man that have contributed to the great work of human progress in all its various aspects. Consequently Humanity, as a Great Being, could only be fully revealed to us by sociological science discovering the laws of historical evolution, which show that through the past history of our race a continuous process brought man from his most primitive condition to his more perfect states of development, and that the same process will lead our race to ever further and further progress, practical as well as intellectual, æsthetical as well as moral. But if this synthetic conception of Humanity leads us to consider this collective Being as essentially formed by the past generations, we must also consider the future generations as the unmanifested part of Humanity, which we can more or less foresee by a proper consideration of its past development. Between these two venerable immensities of the past and future, our present generation forms a connecting link uniting them into a majestic whole, a lasting social Existence.

This conception gives to our individual existence a sublime and great destination as servants of Humanity, our aim being to serve the future generations in loving gratitude for all the benefit we get from the efforts of the past generations, that have made us what we are, giving us the secret of bliss, and the greater part of all that we enjoy. The more we advance in civilisation, the more we become incorporated in collective life, the more we shall have to feel that the individual is only a part, an infinitesimal part of that great Whole ; man's very best aspirations will make him feel the bliss of conscious and systematic devotedness to this great collective Being. His devotedness will extend progressively to the various superposed collectivities in which he lives, beginning

with the family, the first collectivity to be established, before he grew capable of superposing over it the vaster collective body of country, and finally the whole planetary solidarity, realising the Universal Brotherhood of man, embracing all nations, all races. But however extended and noble this planetary solidarity may be, the philosophical and religious conception of Humanity leads us further to still nobler and more extended feelings ; by consecrating us to the service of the future, it stimulates our most disinterested and active love in preparing our world for the unborn generations ; and uniting us on the other side with the dead, it develops our feeling of reverent filiation, through the contemplation of their noble deeds and the heroic and saintly examples they have set before us. This pious study of the past reveals to us the necessary conditions of human development, which can only be deduced from the long experience of the past.

"We find, then, that the social existence of man really consists much more in the continuous succession of generations than in the solidarity of the existing generation. The living are always, by the necessity of the case—and the more so the more we advance in time—under the government of the dead. Such is the fundamental law of human order.

To enable us to grasp it more fully, let us distinguish the two forms of existence which are the portion of each true servant of Humanity. The one is but for a time, but it is conscious. This constitutes the life of man, properly so called. The other, with no direct consciousness on the part of man, is yet permanent, and does not begin till after death. The first involves the presence of the body, and may be termed *objective*, to mark more clearly its contrast with the second. That second leaves each one to exist only in the heart and intellect of others, and deserves the name of *subjective*. This is the noble immortality, necessarily disconnected with the body, which Positivism allows the human soul. It preserves this valuable term, soul, to stand for the whole of our intellectual and moral functions, without involving any allusion to some supposed entity answering to the name.

Following out this high conception, the human race, in the true sense of the term, is composed of two bodies, both of which are essential. Their proportion is constantly varying ; and the tendency of their variation is to secure a greater influence for the dead over the living in actual operation. The action and its result are most dependent on the objective element ; the impulse and the regulating power are principally due to the subjective. We have received large endow-

ments from the liberality of our predecessors ; and the addition made in each successive generation becomes smaller and smaller in proportion to the amount received. Our exertions are necessarily gratuitous. They meet with an adequate reward in our subjective incorporation, by which we are enabled to perpetuate our services under an altered form.

A theory such as this seems at the present day to be the last effort of the human intellect under systematic guidance. And yet we can trace the germ of it anterior to all such guidance, in the most remote periods of our race's progress, and can see that it was felt even then by the most ancient poets. The smallest tribe, nay, even every family of any considerable size, soon comes to look on itself as the essential stock of Humanity. It considers itself the original source of that composite and progressive existence, the only limits to which, in time or in space, are the limits of its normal state, as fixed by the constitution of the planet it occupies. The Great Being is not yet fully formed ; yet no jar of its component parts was ever able to keep out of sight its gradual progress towards formation. This, its evolution, rightly judged and rationally directed, is now the only possible basis of unity, which is our final object.\*

Though the great men of the past, the geniuses of thought and the masters of spiritual development, form only elements of the great forces that compose the Supreme Being, we must learn to appreciate these individual elements in order to be able to get a fair perception of Humanity. The great individual units are illustrations of these collective forces, which are difficult to perceive when not reflected in individuals. It is hardly necessary to tell our friends in the East that we need not consider in the great men, any more than in the innumerable other humble workers of the past, their defects and their shortcomings, or their inevitable lack of knowledge, which are natural imperfections of our race, and on which it would be as useless as ungrateful on our part to dwell in connection with the present consideration. We only consider in the great men those persevering and unwearied efforts that led them to further and further progress. We do so in order to stimulate our own activity and our love for others. In this worship of the past we consider above all their noble-mindedness, their capacity of self-sacrifice and devotedness to their ideals ; in our wish to imitate their high deeds, we

\*Aug. Comte's *Positivist Catechism*, page 76.



develop a noble emulation, in which disinterested love and veneration leave no place for the growth of pride and vanity.

But it is not only these moral considerations that make us drop out of account the natural vices, defects and failings of the workers of the Past. We do so because these imperfections do not constitute the "convergent forces of our race", which alone constitute Humanity. All the forces that have co-operated to produce all the material riches, all the scientific knowledge, all the achievements of art, and all the blessings of good character, could result only from the capacities, intelligence and high feelings of man, and not from his various imperfections, which could only hinder or delay the progress of the race, though not stop it completely. Thus death purifies each individual existence by eliminating all his imperfections, which act no more, and which are overcome by the good that the individual has done during his lifetime. There are but few individuals who, having really done more harm than good, cannot thus be incorporated in Humanity. Thus positive idealisation does not proceed by any addition of imaginary qualities, but by subtraction of the defects of individuals, which in social life finally neutralise each other by mutual reaction.

Thus the great men of all ages and of all countries, whether great scientists or great rulers devoted to their people, whether great poets or saints and prophets of whatever religion, become the heroes, saints, and Gods of the Religion of Humanity, which incorporates them all as her noble servants and glorious workers. They all people the sacred Pantheon or temple of Humanity, or merge anonymously into that great collective Being. While we may easily consider the great scientists and philosophers, the practitioners and statesmen, artists and moralists, as the agents and servants of Humanity, because their work is human in nature and in destination, it may not seem possible to hold that view relatively to the religious mystics, they being the servants of God, inspired directly by

Him. Here the human standpoint may seem to have to yield before the supernatural, which seems to surpass by far the poor humanistic ideals. But when more closely considered, the conception of Humanity rises constantly in beauty and dignity. First of all we may observe that the highest ideals man ever had concerning an external power and a supernatural Supreme Being were the products of human faculties, of emotion and of idealism. Every idea of God represents to us an ideal of human perfection incorporated into a fictive Being endowed with supernatural power ; when the fictitious attributes vanish, the high ideal remains as a part of Humanity's idealism ; while the noblest aspirations of the mystics and saints of all religions are incorporated in Humanity as expressions of her feelings. When the existence of Humanity is considered under its three aspects, active, intellectual and affective, we conceive the first as achieving all the great material works of civilisation, the second as the sum total of all the results of human thought, culminating in the discoveries of science, and of rational and positive philosophy, and the third as being the sum total of all the noblest and highest feelings of man. Thus all the different theistic conceptions of a Supreme Being are the forerunners of the positive conception of Humanity, and we respect them as such. In all of them great lines of similitude may be traced ; they all stimulate the noblest tendencies of the human heart ; they all embody man's aspirations towards a moral ideal ; they all indicate man's wish not only to unite, but also to consecrate his small self to a higher and greater Existence. But by the side of these resemblances there are also characteristic differences. While God's power was not limited, Humanity's power is limited ; therefore we must feel only so much more thankful to Her for all that She bestows on us, this being got at the cost of Her devoted exertions and painstaking efforts, while it could not cost anything to a Being that is all-powerful, the pains of

exertion being only a consequence of limited power or force. As there is more merit in acquiring laboriously than in possessing, Humanity not being omniscient, Her special merit consists in Her studious and persevering efforts to develop Her knowledge for our benefit. Though we do not claim for Humanity an inconceivable absolute perfection, yet Her love, goodness, and charity are so immensely greater than ours, that we easily feel our insignificance when we consider the greatness of Her moral achievements, which consist of the synthesis of all the virtues of all the heroes, martyrs, and saints of the past.

So Humanity appears to us as a sweet and humble Goddess, constantly toiling and working for us, Her children. In Her long career through the past ages, Her love and devotedness strengthened Her forces in the many struggles She had to undertake to overcome innumerable difficulties and obstacles of all kinds, that stood in the path of Her majestic development. To achieve material progress, She had to toil and sweat to fertilise the earth, and to extract out of its depths the materials necessary for making our livelihood and comfort. To achieve intellectual progress, She had to work hard to disentangle the great mysteries of Nature, and to overcome our prejudices and obstinate mistakes. To achieve moral progress, Her efforts were no less considerable to cultivate our best feelings and to overcome the moral obstacles set up by the coarse and brutal instincts inherent in the animalistic part of our nature.

Humanity feeds us and rears us through the instrumentality first of our parents and then of our country ; Humanity teaches us and bestows on us all the benefits of Science and Philosophy through the teachers of our youth and through the whole collectivity of scientists and of Universities ; Humanity ennobles and lifts our hearts through the instrumentality of all the poets, of the moralists and saints, and through the noble and tender heart of woman. Thus Humanity acts towards us as a loving and tender Mother, feeding and rear-

ing us, teaching us to think and to love. As the task of all mothers is a task of devotedness and suffering, so was Hers. But when we consider how particularly painful was the evolution of our race, when we see the great pains and sorrows Humanity had to experience, the anguish She had to suffer, our heart is moved to revere Her as our saintly *Mater Dolorosa*.

As we are Her children chiefly through the mental and moral achievements to which we reach, we consider ourselves generated by Her loving mind ; so She stands as our blessed Virgin Mother.

I have tried my best to put before you this evening two of the most fundamental Positivist conceptions concerning Religion and Humanity. To complete this rough outline of the Positive Religion, it is necessary to indicate its constitution. Like all religions, it is formed of three parts. The essential object of Religion being the establishment of human harmony through the development of our best feelings, this development will be its foremost preoccupation and first concern. The human feelings being cerebral functions as well as human thoughts, they follow the general biological laws ; their organs are developed by exercise and tend to decline through disuse. So the first object of religion is to institute a systematic culture of the highest feelings by creating a method capable of stimulating our noblest and deepest emotions which put the feelings in activity and thus exercise and develop them. This is the object of worship private and public.

When our feelings dispose us favourably, we want to get a clear comprehension of the world in order to act and fulfil our love of Humanity. We then need a general system of conceptions giving us an explanation of the outer world and of our relations to it. This necessary dogmatic basis is the second part of every religious system. By dogma we mean

the *ensemble* of all the different theories explaining all the various phenomena of life and the world ; it is the synthesis of our conceptions. But, to avoid misunderstanding, we must differentiate the Positive dogma from the theological dogmas. The greatest mental differences exist between them. While the theological dogma is based on supernatural revelation, the Positive is based on demonstration ; the one calls for blind faith, the other is open to investigation and verification ; the first claims to possess absolute knowledge, the other recognises the human relativity of its scientific knowledge. The first explains events, as well as causes, primal and final, as due to supernatural will or caprice ; the other, dispensing entirely with such explanations, considers every phenomenon as governed by natural law, even in those cases where the corresponding natural laws have not as yet been discovered or explained to us. The one claims to be perfect and unmodifiable, while the other is always open to further improvement and therefore to modification. The Positive dogma is, then, nothing more than the philosophic synthesis of all sciences, including the sociological and moral sciences.

We now come to the third part of religion, in which the intelligence, under the inspiration of our feelings, has to determine and guide our activity, the supreme object of which is to realise our great goal, *viz.*, the establishment of complete human harmony, uniting us in the active reality of practical life to the great Being. So our *régime* of life is fundamentally social, subordinating personality to sociability, the separate individual to the social body, the unit to the whole. Thus our supreme aim is the service of Humanity, in which our duty and our happiness coincide.

Let us now see how the Positive Religion tends to terminate the deplorable antagonism between man's heart and intellect, so particularly acute in the West. The imperative intellectual need of the modern mind requires us to base our

conceptions on strictly positive and demonstrable grounds, while the eternal needs of our feelings require of us a high goal and a noble ideal to suit their best aspirations. These two different kinds of needs of the human soul, could formerly only find their satisfaction in different and opposed spheres, the one being the domain of positivity, the other the domain of supernaturalism. So the needs of the human heart could only be met by oppressing and opposing those intellectual needs that proved destructive to supernaturalism ; while, on the other hand, the intellectual needs could only be satisfied by overthrowing the sway of supernaturalistic beliefs, to which our feelings were linked. Giving full satisfaction to the needs of intelligence and feeling alike, Positivism bridges their deplorable antagonism, transferring the focus of our feelings from the nebulous regions of supernaturalism to the noble and positive domain of Humanity. In doing so, no idealistic beauty is destroyed. If Positivism, for example, does not accept the idea of an all-pervading life throughout the Universe as an objective and positive fact, it does realise the conception of one great life in Humanity. Then again, if we do not think ourselves authorised to believe that the whole cosmic world is animated by an immense love as a material reality we are quite prepared to think so as a poetical hypothesis. As we do not know whether the world feels or not, we may as well allow poetical feeling to imagine that it does feel, and that it responds to the universal sympathy our own heart feels towards all that surrounds us. If our feeling of universal sympathy extends itself to the beautiful starry sky, to the dear planet that bears us, as well as to the puny blade of grass, there is nothing to prevent our poetic feeling from animating all these objects of our love with a hypothetical responsive love, provided the mind is not misled, but remains conscious of its sweet poetical artifice. We thus allow our thoughts to roam freely in the fairy-land of our imagination, more or

less far off from the border line of reality, whenever they can lead us to beautify or idealise our emotions, thus developing the power of our feelings. Thus in the poetic field of imagination the Positivist servants of Humanity incorporate all that is charming, beautiful, or lovely, even in the fetichistic beliefs, becoming consequently ever more and more capable of active sympathy with every human soul, and realising ever better and better the Unity of Humanity.

PAUL EDGER.

[*Note.* There are several questions of interest suggested by the above article, on which we should like to invite an expression of opinion from such of our readers as may have given some thought to the subjects involved, and may therefore be able to throw some light upon them.

1. To what extent has an ideal any real power to inspire us, and to arouse the highest and purest emotions, if such ideal is regarded only as a "poetical hypothesis," as a "subjective construction," with regard to which "the mind is never allowed to be led astray by taking it for an external reality," but "remains conscious of its sweet poetical artifice".

2. Does this attitude really "terminate the deplorable antagonism between man's heart and intellect"?

3. Is it quite correct to say, as is said *implicitly*, if not *explicitly*, that theological or religious dogmas are *not* open to investigation and verification, that they are not demonstrable, that they call for blind faith, and that they explain both events and causes as being due to supernatural will or caprice, ignoring, if not actually denying, that all phenomena are governed by natural laws, either known or not yet discovered or explained?

4. Does the desire and search for happiness furnish a really solid and permanent basis for any religious or ethical system?

5. Is it true that the defects of individuals do "in social life finally neutralise one another by mutual reaction"?

There may also be other points in the article which some of our readers may like to take up as subjects of correspondence or discussion. *Jt. Editor.*]

## CONCEPTS OF THEOSOPHY.

### II. THE THEOSOPHIC CONCEPTION OF KNOWLEDGE.

(Continued from p. 27.)

In the next stage of *Vāk*, called the *Madhyamā*, the mode of manifestation is *Adhidaiva*, that underlying the *Devas*, no longer regarded as the energies manifesting the concrete universe of name and form, but as modes of the Consciousness of *I'svara* called the Resplendent or *Taijasa*. The corresponding human mode is called the *Vindu*, or the centre of radiance. The units of manifestation are no longer concrete things, but rather the relatively abstract modes of *Buddhi*, the principle of abstract apperception. The outer universe has no longer to be reduced simply to larger types of Hierarchies, *etc.*, outside the I, but now these types of cosmic powers, tending to manifest the universe of name and form in their concrete aspect, have to be seen as the rays of the Central Sun, the *I'svara*. This is the stage of *Yōga* proper, of true occultism ; where, not content with establishing the I in harmony with manifested things by realising the universal and then the Divine meaning of everything, not content with the realisation of the Divinity of Consciousness as the one substratum of everything, as the transcendent unity of *Sāma*, the *Yōgī* has to reduce the outer many of concreteness into the transcendent Self of Radiance, which manifests within as the luminous centre, and without as the Central Sun with its infinity of Rays, or Hierarchies and Powers. Instead of realising the divine significance of *sthānam* or place, and *prayatna* or outgoing active energies, reflected in the concrete, he has now to realise that the concrete infinity of things is the result of the modes of the cosmic *Buddhi* and



Will, the Rays of the Resplendent Sun. He has learned the lesson of the unity of concrete things—of definite being—he has referred each element, each moment of the Divine Life to the One Transcendent Substratum, and has outgrown the gross *Ahankāra* which propels men to be leaders and guides of humanity ; for he has seen how in and through each there is the Divinity of Consciousness—he has seen how each is integrated with the whole, and how each has further a transcendent trend connecting it with the Higher Powers and the Self. He has seen the unity overshadowing as the Self, but he has seen it as a thread running through the pearls or moments of concrete manifestation. The Self has been seen as the universal substratum of life, sustaining the moments of the Divine Self-expression ; but the moments are seen as being necessary to draw the attention to the substratum. So there is still the many, though no longer separative in its meaning. Now he has to learn the meaning of the Reality of the Abstract, as containing the potentiality of the many of concreteness, and indrawing it into a higher, more unitary type of life. The Divinity of *Vaikhari* is that which requires the help of name and form to manifest. He has now to realise that the many are the result of the Divine Centre within and without—the result of the abstract Rays of the Centre, and further that the Rays are really of the Sun, having no existence beyond the Sun. He sees now the Self of *Buddhi* radiating forth the abstract Divine types. He sees the Resplendent Sun as being indicated by and manifesting the very illuminating Rays, and knows that

अदित्यं जातवेदसं हृषे वहन्ति केतवो त्रिंशाय विश्वं

that the Central Sun is borne by the numberless Rays thereof, in order to manifest the rich and concrete many of the universe. It is the Self of Transcendence indrawing the many into the modes of Consciousness—the Rays.

An analogy from our lower planes may help us in realising the meaning of this second stage of *Vāk*—the *Madhyamā*, cor-

responding to *Taijasa*, the all-illuminating centre. A man may, by seeing in everything the one I in him, evolve harmony, unity and solidarity in his conceptions of things. He may thus see an I pervading the contents of consciousness in their outward trend projected as the concrete things. He realises that the world manifests through his I, and sees the I as running through and sustaining the many. Then, by practice of meditation and renunciation, he sees a larger I of uniqueness, in which the world of the physical concrete many lies indrawn as the modes of his own consciousness—an I which is a resplendent central unity, with the modes of Consciousness or *Buddhi* as the types which correspond to the objects. He sees that objects really mean a definite mode of the larger consciousness, and can thus remain content and satisfied with himself. This is the stage of *Yoga* proper, when man realises the consciousness-value of all things and forces, and can therefore work from his own consciousness—when he sees an I-value, the *sadbhūtam artham* of the commentary of Vyāsa on the *Yoga Sūtras*. He sees the outer world as being concentrated within his I-consciousness as modes of his intelligence. So also in the *Madhyamā* stage the Divinity of Consciousness manifests the outer world of the many, now reduced as the modes of *Buddhi* or Intelligence, the *buddhisānsthām* of the *s'loka* quoted before, as against the modes of concrete manifested objects and forces. In man this consciousness manifests as the *Vindu*, the radiant central I, with the modes of Intelligence, of *Chit*, as the rays thereof producing the outer world—the *Taijasa* of the *Māndukya*, the *antahprajña*, or the consciousness functioning with the mental values of things, the *praviviktabhūik*, the life manifesting, sustaining, and indrawing the *sūkshma* (though yet distinct) values of gross things. It is not the astral and mental consciousness of the Theosophical literature, for there we still see the world as being composed of outer things in gross antithesis to the consciousness. It is the consciousness in which the world

consists of ideas and feelings as its objects, the consciousness in which we perceive the element of *jyoti*, illumination, as being the soul of objects. The persistence of the physical in the so-called occult perceptions means that the concrete I of function and place of the physical consciousness is still operative. Things are now the *Rasa* values thereof—the values whereby the I, still separative, is nourished and sustained—the values which go to develop the pure astral and mental nature as against astral and mental objects. It is the realisation that the astral consciousness is one of honey, the *Madhumati*, the *Madhupratika*, and the *Vis'oka*, or the Honey-compacted, the Honey-symboled and the Sorrowless of Patanjali, the consciousness in which the winds blow honey, and the oceans also are seen as the distillation thereof ; in which the world becomes of honey.

This is the aspect of *Vāk* as it appears to the *Muni*, when he realises that the mode of consciousness is indicative not of the separated self, but of *Iśvara*; then a change takes place in his conception. He sees the modes and powers of consciousness to be not mere modes, but the expression of the One and Universal Life, of *Iśvara*, and the modes of His all-illuminative Life as the *Devas*. He sees the *Devas* not simply as transcendent, though separative, unique powers in the Cosmos, but sees them now vividly as the terms in and through which the One Self, the Radiant Sun, is indicated, sustaining the universe, and lapping it in the Honey of Existence, Bliss and Consciousness, the Self of which the *Bṛihadâraṇyaka* says :—

यस्तेजोऽसौ तिष्ठत्यस्तेजोऽन्तरो यं तेजो न वेद यस्त तेजः शरीरम् ।

यस्तेजोऽन्तर्को यमयत्येष तथात्मान्तर्याम्यमृतम् इत्यधिदैवतम् ॥

"He who manifests in *Tejas* or Light and is yet beyond it, whom Light does not know, whose body is formed of Radiance, who controls the Rays of Light from within and indraws them,—He is the Self within, the nectar of Immortality ; this is *Adhidaiva*."

It is the language of the Self, by and through which the Self speaks to us, revealing and indicating itself as the One and the Secondless. It is the language of which, as the *Chhândogya* says (II, 22, 3), the *svara* or vowels are of the Self of *Indra*, the *ushmâna* are of the *Prajâpatis*, the *spars'â* or consonants of touch are of the Self of Death or inhibition, and therefore of manifestation, the *antahsthâ* or the remaining consonants are of heat. It is, in short, the language of the *Rig-Veda*. It is wonderful to note how the *S'âstras* use the symbols which express the states of the Divine Consciousness otherwise beyond our ken, and how in the downward arc of manifestation the *Vindu* Consciousness is described, for example in the *Bhâgavatam* III, ii, 38, as the expression of the mercy of the Divine in manifestation, as the great *Bindu* Lake filled up with the waters of *Sarasvatî*—the language of the manifested Self. It is the Ocean of Divine Consciousness which leads man to *A's'ish* or Benediction,\* and which with the help of the *Devas* takes man inwards towards the Self from the world of concrete and separative being. Hence it is that we find the *Rishi Kardama* (of the earth, earthy), married to *Devahûti*, the sacrifice to the Gods for the purpose of manifesting the *sûkshma* bases for the manifestation of the concrete universe. Hence we read how the *Rishi* and his consort disported themselves in the Great *Bindu* Lake, and how out of their union resulted the nine types of cosmic bases or *upâdhis*, or purified astro-mental energies and virtues married to the *Cosmocratores* or *Rishis*. We see how *Kalâ* (wisdom) is thus married to *Marîchi*, *Anasûyâ* (envylessness) to *Atri*, *S'raddhâ* (faith) to *Angirâ*, *Habi* (sacrifice) to *Pulastya*, *Gati* (motion) to *Pula*, *Kriyâ* (action) to *Kratu*, *Khyâti* (fame or clear knowledge) to *Bhrigu*, *Arundhatî* (resistlessness) to *Vas'ishtha*, *S'ânti* (peace) to *Atharva*.\*

\* आशीष्म यापकं नृणां । (*Bhâgavatam*, III, xxiii, 23). \* *Ibid* III, xxiv, 22 et seq.

The daughters of *Kardama* represent the consonants of the language of the *Adhidaiva* Self, while his son, the Great Kapila, the Incarnation of *Vishnu*, represents the *svara* or vowel, or the Unifying Power. It is significant in this connection to note how the real *Sāṅkhya*, the philosophy for the right discrimination and refinding of the divine element of the Self, as underlying the *tattvas* and the concrete manifestations of *Prakṛiti*, owes its origin to the All-illuminating Great One helping man to learn the real lesson of synthesis.

The language of the Self as the *Adhidaiva* can only manifest when we learn that these modes of the astro-mental nature are the expressions of the Divine, leading in the outward arc to the manifestation of the outer many, and in the upward arc to the re-unification of the outer infinity, through these types or bases connecting man with the *Devas* on the one hand, and the cosmic energies, the *Cosmocratores*, on the other, unified by the synthesising life of the *Sāṅkhya*. It is the language of the *Rig-Veda*, which manifests the world as being based on the *Deva*-expressions of the Self. Though apparently treating of the discrete *Devas*, it produces in the downward arc of definite uniqueness the physical world, not regarded, as it is now, as consisting of concrete things, but rather as the expression of the Radiant Self, with the *Devas* and the *Cosmocratores* as the letters thereof, in order that man may realise his integration with the whole, and thus learn to reduce the outer many to the One through the help of these modifications or terms of the Divine Intelligence (*buddhi-saṁsthān*). Hence the *Pras'na-Upanishad* (V, 3) says :—

"He who realises this *mātrā* or mode of consciousness, he soon becomes perfected and established (*abhisampadyate*) in the real significance of the world (of many). Him the *richās*, the letters of the alphabet of this life, bring to the uniqueness of manhood, and then (in the realisation of the Divinity of Man) he understands truly, and becomes part of (*anubhavati*) the majesty of the Self as the Irradiating Life and the Resplendence thereof, through *tapas*, through self-contented practice of Selfhood (*brahmacharyya*), and through *s'radhdhā* or responsiveness to the Divinity of Life."

It is the language of divine irradiation, as against concreteness, which is the stumbling-block to the Orientalists, who see in the *Rig-Veda* the mere worship of Nature-Powers. They have no knowledge of the alphabet of this language, which is not the mere language of colours, as some of us fondly think. It is the language dimly expressed through prognostications and dreams, the symbolism by which the higher stratum of consciousness speaks to the lower. It is only by meditation on and attachment to the Real, and by the renouncing of the outer concrete as the unit of Reality, it is only by learning to indraw into the "I" in us the outer many as the modes of the "I", and by learning that consciousness is really the source of all Reality—it is only thus that we begin dimly to see the meaning of the *Rig-Veda*, which by projecting the Self into units of Radiance and Illumination (the *Devas*), re-establishes the Radiant Self as the abstract Unity and Transcendence, underlying the individual terms as well as the whole series. So long as our knowledge is coloured by the separate "I" of the physical, and when even on the higher planes we look for the concrete as the unit of Reality, we miss entirely the message of the Divine *richās* and the *Rig-Veda*, and fail to see the Divinity of Consciousness as the all-illuminating Power reflecting the Divine Unity—not as the *Sāma* or *unity of substratum*, but in another aspect as the Radiance, the Effulgence, or the *udgītam*, the mysterious *something* which irradiates equally through the units of *Devas*, Hierarchies, and Powers, and which unifies the two poles of the Radiant Self-contained centre of the *Muni* and the cosmic bases of Radiance. This is the true Initiation by Fire, when man realises that the illuminating power in him of consciousness, the power of the Radiant consciousness, is *sarvadevamayī*—is the origin even of the *Devas*, and as such is of the One Transcendent Self.

DREAMER.

(To be continued.)

## DEVA YANA AND PITRI YANA.

*A paper read at the Second Annual Meeting of the I. T. League.*

"That time wherein going forth *Yogis* return not, and also that wherein going forth they return, that time shall I declare to thee, O Prince of the *Bhāratas*.

Fire, light, day-time, the bright fortnight, the six months of the northern path —then going forth, the men who know *Brahman* go to *Brahman*.

Smoke, night-time, the dark fortnight, the six months of the southern path — then the *Yogi*, obtaining the moonlight, returneth.

Light and darkness, these are thought the world's eternal paths ; by the one he goeth who returneth not, by the other he who returneth again."

(*Bhagavadgītā*, VIII, 23—26.)

An account of the two Paths, so far as it is deducible from the materials lying scattered in the field of *Paurāṇic* literature, including the *Upanishads*, cannot fail to increase our stock of knowledge on a point which has excited curiosity without gratifying it. That part of the account, in our sacred books, which treats of the Guardians of the Paths, Their functions, of the manner in which Their ranks are recruited, and other incidental details, is fairly full and perfectly intelligible. But when we come to that part which treats of the passage of the *jīva* along either Path, the language becomes impenetrably cryptic. The details are provokingly few and purposely obscure. The majority of the commentators, whose principal business is to expound authors, fraternise with them in maintaining the mask of secrecy. But there is one noble exception, the great S'ankarâchâryya, whose masterly treatment of the subject is as full and interesting as that of the ordinary commentator is jejune and commonplace. In His epoch-making commentary on the *Vedānta*, known as *S'ārīraka Bhāṣya*, He has studied the whole question in such an astonishing profusion of details, that the light of His revelations has penetrated to and illumined the darkest corners of the mystery. All that the great Master has left to the modern student is reverentially to follow His light, and present to the reader a sufficiently intelligible digest of His inspiring teachings. The writer of these lines wishes it to be

understood that, except inferences fairly and logically deducible from the *data*, the facts which have been laid under contribution in this paper, are borrowed from original and authoritative sources.\*

It will be best to begin our study of this subject with an analysis of the etymological meaning of the words *Deva Yāna* and *Pitri Yāna*, which may help us to appreciate the true significance of the two Paths, and their functions in the scheme of human evolution. The word *deva* is derived from the root *div*, to shine, and the word *pitri* from the root *pā*, to protect, nourish. The *deva* body is essentially a shining body, sheen, brightness, being the chief characteristic which distinguishes it from human and other kindred bodies. In like manner, the *pitri* body is essentially a protecting and nourishing body, its predominant characteristic being the protection and nourishment which it brings to the indwelling ego. Now a shining body is a body composed of shining matter which is more than one remove from the heavy and opaque physical matter which forms the human body. The human body—excluding an infinitesimal fraction of it—is in most respects a typical *pravritti* body, a body in which are stored up and in which manifest the characteristic impulses of what is known as the *Pravritti Mārga*. A *deva* body of shining matter, which is many removes on the upward path from the human body of dense

\* It has been suggested that the insertion of the original authorities drawn upon in this paper would add to its usefulness, besides making the presentment of the subject-matter complete. The indebtedness of this paper, with the exception of a few small portions to be indicated presently, to original authorities is so great that it is in truth no better than a mere transcription of them. In a case like this the reproduction of the original texts would obviously be a useless reduplication of work. The writer takes this opportunity of putting on record that in the preparation of this paper the authorities drawn upon are *Vāyu Purāna*, chapters I. to LXI, *Matsya Purāna*, chapters CXLIV and CXLV, and *S'ārīraka Bhāṣhya*, the celebrated commentary on the *Vedānta* by S'rī S'āṅkarāchārya. The writer owns personal responsibility in the explanation given of the *Gītā* verses VIII, 24, 25, and in another little matter which treats of the planets and their *tāttvika* correspondences.



opaque matter, must be presumed to be a *nivritti* body. Conversely, the *pitri* body which is associated with the function of protecting and nourishing the indwelling ego is a *pravritti* body, protection and nourishment in its ultimate analysis being a *pravritti* function. The two terms *deva* and *pitri* are in fact representative of the eternal correlated centres—poles—of cosmic impulse, known as *nivritti* and *pravritti*. The *deva* body is composed of matter which no longer answers to the impulse of sentient existence. The *pitri* body is one in which the same impulse has not yet reached the point of saturation. The *deva* body can be played upon by forces which work towards the liberation of the indwelling spirit ; the *pitri* body is almost wholly irresponsive to the play of these forces.

As regards the word *yāna*, everybody knows that it means path, and the words *Deva* Path and *Pitri* Path are familiar to all. They have moreover the higher sanction of *S'āstric* authority, wherein the two *Yānas* are explicitly spoken of as the two Paths of human evolution. But the word *yāna* has another signification, which is equally authoritative, though less well known. It means conveyance, vehicle, so that *Deva Yāna* and *Pitri Yāna*, in this latter interpretation, would signify *Deva* Vehicle, *Pitri* Vehicle. In this view of the two Paths there is a deep meaning, which will be explained at a later stage of our enquiry.

*Deva Yāna* and *Pitri Yāna* are the Paths respectively of *nivritti* and *pravritti*, by which name they are often enough called. They have also another very suggestive name—*Archchi* (flame) Path and *Dhuma* (smoke) Path, *archchi* and *dhuma* being subtle forms respectively of *tejas* and *āpas tattvas* into which the *jīva* immediately passes on his exit from the body at death. In strict truth, however, there is a third path, the Path of the *Pāshanda*, which is trod by the infidels and heretics, who have no faith in *Devas* nor in the *dharma* and laws which the *Mannu* has bequeathed to the race.

The foregoing facts, derived chiefly from etymology, will, it is presumed, be of some help to the reader in forming a fairly good idea of the two Paths with special reference to their functions in human evolution. In the vast field which is covered by this evolution these are important functions connected with the destiny of the *jīva*. When the *jīva* has by certain special types of *karma* built into himself delicate affinities which require to function in extra-mundane *lokas*, or when he has carried *karma* to the exalted *nishkāma* (void of desire) level, of which the function lies in yet loftier *lokas* from which there is no return, the question arises, how must the *jīva* reach his goal? What arrangements has nature made to provide for his transit across regions of which he has little knowledge and less experience? A study of the two Paths will throw valuable light on this part of the *jīva's* destiny. It will show how in nature everything is reduced to a wonderfully perfect system, and what inimitable shifts are adopted by her to tranship the *jīva* from stage to stage in his onward journey to the higher *lokas*.

But *Deva Yāna* and *Pitri Yāna* must not be looked upon as paths of which the sole function consists in providing a transit to the *jīva* on his ascent to the spiritual *lokas*. They have a vastly wider and more enduring function. We have seen that they are the Paths of *Nivṛitti* and *Pravṛitti*. In the first place, they are paths, not merely in a metaphorical sense, as some may suppose, but in the narrower and more concrete sense of routes which the candidate for either *yāna* must follow on his way to the higher *lokas*. They lie through the interstellar spaces, and are indicated with sufficient explicitness in the literature bearing upon the subject. *Pitri Yāna* is a track which lies north of Agastya, a star, and south of Ajavithi, a constellation of three stars, in the Southern Path of the sun, outside the Path of *Vaisvānara* (fire). *Deva Yāna* lies north of Nagavithi, a constellation, and south of the constellation of the Seven *Rishis*.

Both the Paths have their appointed Guardians, recruited from among the *Rishi* fraternity, Who watch over them, keep alive their traditions and ideal, and do a vast amount of other work, stupendous in magnitude and importance, connected with Their guardianship.

The guardianship of *Pitri Yâna*, or the Path of *Pravritti*, is an office involving heavy responsibilities and arduous work, and may be looked upon as being dual in function. It is partly subordinate to *Brahmâ's* work of creation, and partly to *Vishnu's* work of conservation. But before describing this work, which can seldom be paralleled in the glorious sacrifice it involves, it would be of advantage to give an account of the Guardians Themselves.

They are, as said above, recruited from the ranks of the *Rishis*, and form a Brotherhood of which the exact number is eighty-eight thousand. They are divided into seven *ganas* or classes, and at the commencement of every *manvantara* furnish the hierarchy of *Saptarshi* or Seven *Rishis*, Whose special duty it is to co-operate with the *Manu* in starting the nascent life on its path of evolution. They are lofty spiritual Beings Who have risen to the level of creative *I'svaras*, Whose *jñânam* embraces the present, past and future, Whose utterances breathe forth nothing but truth, Whose *buddhi* has reached the utmost limit of expansion, Who are renowned for *tapas*, Whose *jñânam* manifests in the mother's womb, Who are the discoverers of *mantras*, and Whose powers enable them to range the universe at will. Their matrimonial alliances are formed within Their own ranks. These are powers associated with the Brotherhood as a whole. The hierarchy of *Saptarshi*, the Seven *Rishis*, the special Guardians of a *manvantara*, are distinguished by certain special powers and attributes, which include enormous longevity, power to form *mantras*, unlimited vision, creative powers of *I'svara*, complete realisation of *dharma* in all its intricacies. They are the originators of the *gotra* in the begin-

ning of each *manvantara*. They live the household life of *Brâhmanas*, diligently performing the *shat karma* (six sets of actions, *viz.*, sacrificing and assisting at others' sacrifices, studying and teaching, giving and receiving charity) of Their caste *dharma*, and entering into social and matrimonial relationships with equals in rank and power. They live upon liquid food prepared by Their own hand, eschewing the food raised by local agriculture. They are believers in the doctrine of *kârmic* pre-destination (*adrîsta*), that is, They hold that whatever happens has been predestined to happen as a result of *karma* in some past life. They are all prosperous householders, who support each a numerous family. They live on all planes, inner as well as outer. At the commencement of every succeeding *manvantara*, They reconstruct *varna* and *âs'rama dharma*, which is thoroughly re-organised by the *Saptarshi* at the beginning of every *Tretâ Yuga*. One extremely important function connected with Their guardianship is to provide a sufficiently pure and virile line, which is perpetuated by the birth therein in repeated succession of the same soul as alternate father and son, in order that They may thereby help to keep alive the traditions and ideal of the *Sandâtana Dharma* till the end of the *Yuga*.

It has been said above that the work of these Guardians of *Pitri Yâna* is subordinate and subservient to the creative work of *Brahmâ*. In order that Their contribution to the work of creation may be effectual, They have adopted the household life, of which the most important duties are matrimony and sacrifice to fire. At the beginning of every *kalpa* as well as *manvantara* the Seven *Rishis* and the *Manu* are the progenitors of all the organic kingdoms. They are spoken of in the *Purânas* as the first ancestors of all progeny. Between the expiring and the ensuing *manvantaras* They bide Their time in arduous *tâpas*, seeking to wrest from inert and unyielding nature some relaxation of the rigour which she opposes to the first

efforts of the Creators of humanity to start it on its evolution. Each *manvantara* has its appropriate crop of humanity, which becomes extinct when the *manvantara* expires. The only survivors are a few pure souls, the seeds of the succeeding crop, including, of course, the *Manu* and the *Saptarshi*, Who engage in prolonged and the most arduous *tapas* in order that They may hasten the appearance of the new humanity. This intense and brooding *tapas* subdues recalcitrant nature, overcomes her deadly inertia, combats opposition in other acute forms, creates favourable conditions for the evolution of life-organisms, and protects them from countless hosts of unseen but formidable perils. But for this *tapas*, unthanked and unknown, humanity would not be a tenth part as advanced and progressive as it is to-day or at any time. The *Skanda Purāna*, referring to the work of the *Saptarshi*, says that Their *tapas* protects the *Triloki*.

Nor is this all. They co-operate in the work of creation in yet other ways. We have already referred to the very important work They do as householders. In this productive field of work the Seven *Rishis* become the founders of lines, in which numerous other Guardians of the Path take birth in endless succession, and do an incalculable amount of most useful work as warriors, priests, teachers, organisers, rulers, in order that They may thereby push on more directly and more efficiently the great scheme of human evolution. The lines founded by the *Manu* and the *Saptarshi* do, as a matter of fact, serve a vastly wider purpose. They constitute the nucleus of the four *varnas* (castes), of which the *Manu* and *Saptarshi* are the direct founders. In this important work there is a suggestive division of functions between the Seven *Rishis* and the *Manu*, the *Rishis* being the progenitors of the *Brāhmaṇa* caste, the *Manu* of the remaining three castes.

But if the co-operation of the Guardians of *Pitri Yāna* in the work of creation is more arduous, and involves a vast

deal more sacrifice, their contribution to *Vishnu's* work of preservation is more interesting. In order that we may have a fairly intelligent grasp of this work, it is necessary to glance briefly at some of the fundamental facts underlying it. Perhaps the most important of these is the fact that a *manvantara* has four distinctive roots, viz., *Devatā*, *Pitri*, *Rishi* and *Manu*. These are all different in different *manvantaras*. The complex organism called a *manvantara* is entirely nourished by these fourfold roots. There is none other. The *Pitri* supply the egos which constitute the humanity of a given *manvantara*. The *Manu* and the Seven *Rishis* are the progenitors and teachers of the race formed of these egos. The *Devas* constitute an indispensable factor in human evolution. Each *manvantara* of humanity has its appropriate *Deva* and *Asura* hierarchies, with which it evolves in the most intimate correlation. *Deva*, man, *Asura*—the evolutionary relationship between the three kingdoms is so close and vital, each strikes such an exquisitely delicate chord of sympathy in the other two, that neither could for a moment evolve without the active and continuous co-operation of the other two kingdoms. *Deva* is broadly *sattvaguna*, man *rajaguna*, and *Asura tamoguna*. Each kingdom directly evolves its own *guna*, while, as regards the remaining two *gunas*, it is dependent on the co-operation of the sister kingdoms.

We thus see that each of the above four agencies—the fourfold roots—has its distinctive contribution, which is indispensable to the continuous evolution of the *manvantara*. We have already studied the creative work of the *Manu* and the *Saptarshi* in the general scheme of the *manvantara*. The work They do in connection with the “preservation” of the *manvantara*, which is specifically the work of *Vishnu*, is equally arduous and intensely interesting. In a passage reproduced from the *Skanda Purāna* we have seen that the *Saptarshi* are engaged in ceaseless *tapas* in order to protect

the nascent humanity of the *manvantara* from hosts of unseen dangers. But by far the most important part of their constructive work is the re-organisation and re-promulgation of *dharma*, of which the organic structure consists of two broad parts, comprising what have been called *s'rauta dharma* and *smârta dharma*. In this, as in other work of the *manvantara* there is always a beautiful partition of work between the *Saptarshi* and the *Manu*—the *Saptarshi* assuming the responsibility of spreading *s'rauta dharma*, the *Manu* organising and promulgating the traditionary *smârta dharma*. The word *s'rauta* is derived from *s'ruti*, and *s'rauta dharma*, as its name implies, is revealed *dharma*, which in each *manvantara* is embodied and preserved in the four *Vedas*, and includes the sacrament of marriage and the obligatory ceremony of *agnihotra*. *Smârta* is derived from *s'mriti*, and *smârta dharma* is fundamentally remembered *dharma*, which is brought across the inter-*manvantara* hiatus by the survivors of the past *manvantara*, at the head of whom stands the *Manu*, Who preserves it in His memory. It is in this romantic way that the continuity of *smârta dharma* is ensured from *manvantara* to *manvantara* until *pralaya*. The fundamental doctrines of *smârta dharma* include *varna* and *âsrama* and traditionary *âchâra* (purity of conduct and action).

Both the classes of *dharma*—*s'rauta* and *smârta*—are included in the common name of *s'ishtâchâra* (literally survived practice). The word *s'ishta* means end, termination, and the word *s'ishtâchâra* means and includes the *dharma* promulgated by the *Manu* and the *Saptarshi*, the survivors of the past *manvantara*. It is so called because it is practised by these survivors and others who have preceded them. It has eight fundamental criteria by which it is always tested, *viz.*, charity, truth, *tapas*, freedom from greed, knowledge, sacrifice, propagation, compassion.

The ultimate eternal source of all knowledge, all the *Vedas*,

all the *Samhitās*, of all *dharma*, is the supreme Creator *Brahmā*. Any path of knowledge, ever revealed, at any time, by any authority, has its ultimate source and sanction in Him. It is He Who first taught all the sciences to His son Svâyambhuva Manu, Who reveals them to the *Saptarshi* and the *Manu* of each *manvantara*, Who expand and promulgate them for the benefit of the races of humanity. It is in this way that the *Vedas* are expanded and divided and subdivided into branches.

The *mantras* of the four *Vedas* have all been revealed by the *Saptarshi*. In the first *Tretā Yuga* the *Manu* and the *Saptarshi* obtained *mantras*, by concentrating Their mind upon stars, and by other kindred processes. In the first *kalpa*; *mantras* spontaneously revealed themselves to the *Devas*, who in course of time lost this *siddhi* (power), and thenceforth the original *mantra* has manifested itself in their heart through reflection. *Mantras* are discovered by the *Rishis* amid arduous *tapas* requiring the most unheard-of sacrifices. They are divided into five fundamental classes, arising from five fundamental types of emotions experienced by the *Rishis* in the course of their *tapas*, viz., *paritosha* (felicity), *bhaya* (fear) *duhkha* (sorrow), *sukha* (joy), and *shoka* (grief).

In summing up the work of the Guardians of *Pitri Yāna* we find that their number is eighty-eight thousand. They co-operate in the work of creation as well as of preservation. They assist in the work of creation by engaging in the most arduous *tapas*, by the celebration of *yajñas* (sacrifices) which powerfully stimulate the creation of life-organisms. They marry and beget progeny, and in the lines founded by Them predecessors are born as sons of successors, and thus the continuity of these lines is assured till the end of the *kalpa*.

Regarding Their co-operation in the work of preservation, Their principal function is to re-organise and restore the decayed *dharma* in harmony with *śiṣṭāchāra* (survived practices of the past *manvantara*). The *Manu* promulgates *śmṛti*



*dharmā* (*varṇa* and *āśrama*), and the Seven *Rishis* proclaim *s'rauta dharmā*. They expand and divide the *Vedas*, discover their *mantras*, teach the various sciences, and fix the limits of morality, and in co-operation with the *Devas* engage in innumerable varieties of beneficent active work to stimulate the growth of evolving humanity.

These exalted Guardians and teachers of humanity cultivate detachment (*nivṛitti*), although They are still within the zone of attraction of *pravṛitti*. They are still connected with human usages, sexual relations, bodily enjoyments, with attraction and repulsion (*rāga* and *dvesha*), with actions which tend to the creation of lives. But They see through the evil of all these, even while They continue in touch with them.

It has been said that the *Devatā*, *Pitri*, *Rishi* and *Manu* of each *manvantara* are different. At the end of a *manvantara*, when the time comes for each of these orders to vacate Their office, They start for *Maharloka* with Their *mantras*. And when in due course the turn again comes for Them to resume Their office, They descend into the *Triloki* with Their *mantras*. The *S'āstras* say that immeasurably exalted Personages such as the *Manu* and the *Saptarshi* and the *Devas*, are just as much in bondage to Their office as man is to his. They become associated, by the necessities of existence, with the inevitable, and are driven by the same imperious need, to take bodies which are evil, and in these bodies They plunge headlong into the vortex of *rāga* (attachment). And in this way retiring and returning successively during the space of ten *Deva Yugas*, They at last secure foothold on the Path of *Nivṛitti*. And from *Maharloka* they ascend to *Jana*, and from *Jana* to the beatitude of *Tapoloka*, whence there is no return to embodied existence. From *Tapoloka* They go on to *Satya Loka*, the abode of *Brahmā*, and after having tasted its joys, and watched the disappearance and reappearance of countless *manvantaras*, They at last enter *Nārāyana*.

The foregoing account applies to the Guardians of *Pitri Yāna*. There is not much to say of the Guardians of *Deva Yāna*, otherwise called the Path of *Nivritti*, or again the Northern Path, in allusion to the fact that each of the fixed stars has three paths associated with it, called respectively the north, the south and the middle path. The Guardians of *Deva Yāna* are extremely pure in life, strict ascetics, whose spiritual achievements have reached the most exalted level of development. They have entirely relinquished the household life and society, controlled the sexual appetite, subdued *rāga* and *dvesha*, and effectually cut themselves off from all connection with any kind of action that tends to the creation of lives.\* They see the evil of the repletion that comes from the gratification of *kāma*, and are fully sensible of the power which *viśvaya*, objective nature, possesses to bind. They have accordingly achieved immortality. Their influence is felt by those who have stepped into *nivritti*. They co-operate in the spread of knowledge, which expands and elevates and tends to the emancipation of the mind.

We have thus far treated *Deva Yāna* and *Pitri Yāna* as Paths respectively of *Nivritti* and *Pravritti*—eternal and immutable highways of evolution. Let us now study them in

• The original of this word is भूतारम्भ कर्म (*bhūtārambha karma*), which is an exceedingly suggestive word, and affords an insight into the tremendous achievements which entitle a *jīva* to tread the Path of *Nivritti*. The word literally means life-creating *karma*. It means that as long as the *karma* of a *jīva* tends in any way to the creation of lives, so long he is bound by the attractions of *pravritti*. Sexual creation measures but an infinitesimal proportion of our creative work, nor is it treated as an effective criterion of *pravritti*. It is on the contrary held compatible with *brahmacharyya*. The most effective and most insidious of our creations are those which are generated by our passions and emotions—elemental essences which may survive from a moment to a *yuga*. It is to these types of creation that the word under reference is specially applied, and as long as the mind has not been thoroughly controlled and cleansed, as long as our emotions and passions are continually creating elemental lives, so long are we within the zone of *pravritti*. It is in this sense that the Guardians of *Pitri Yāna* are, and those of *Deva Yāna* are not bound by *pravritti*.

the narrower sense of routes affording transit to the *jîva* on his ascent to the higher *lokas*. It is necessary to begin this division of our subject with a study of the *tâtuvic* correspondences of the two Paths. Ordinary humanity, at the present stage of its evolution, has been functioning in three out of the five *tattvas*, viz., *prithvi*, *apas* and *tejas*. Each of these three *tattvas* has a definite evolutionary function impressed upon it. *Prithvi* is creative, *apas* is conservative, *tejas* is destructive. All that we understand by the word creation is in and through *prithvi tattva*. All creation, in its ultimate analysis, is the creation of forms. *Prithvi* creates forms; no other *tattva* does or ever can do it. The forms created by *prithvi* are conserved and nourished by *apas*, and dissolved and destroyed by *tejas*. If we want to create a thing, we must go to *prithvi*, if we want to nourish it, we must saturate it with the constructive energy resident in *apas*, if we want to destroy it, we must subject it to the disruptive energy of *tejas*.

Each of the three *tattvas* is represented in a concrete globe in our System; *prithvi* in the earth, *apas* in the moon, *tejas* in the sun. The moon, says the *Vâyu Purâna*, is formed of condensed *apas*, the sun of condensed *tejas*.

The sun and the moon are the gateways affording entrance into the *lokas* which lie behind them.

From the foregoing facts certain interesting conclusions may be deduced. The moon being a condensed mass of *apas*, of which the fundamental property is conservation, it follows that a *jîva* ascending to the moon must in due course re-descend to the earth, for there is in the constitution of the *jîva* an evident preponderance of the *apas* element, which tends to the preservation of his earthly affinities. By parity of reasoning, a *jîva* ascending to the sun is not destined to return to earth-life, for the action of *tejas*, of which the sun is the central reservoir, is to dissolve all earthly affinities.

Putting these facts in a wider and more general form, we may say that the Path of *Pravriddhi* is nourished by the *prithvi* and *apas tattvas*, that it cannot, at any rate, draw upon a higher form of energy than that which is provided by *apas* ; and that the Path of *Nivridhi* is fed upon the higher and more dynamic energy which is resident in *tejas*. To put the same conclusion in a different form, the evolution of the *Pravriddhi Mārṅga jīva* is limited to *prithvi* and *apas tattvas*. The *Nivridhi Mārṅga jīva* normally functions in the higher *tejas tattva*.

From the same facts we may also draw another conclusion which possesses considerable practical importance. It follows that all *karma*, the fruition of which lies in the moon, must have a direct or indirect relationship with the *apas tattva*. In like manner, all *Nivridhi Mārṅga karma* must on no account descend lower than *tejas tattva*. The significance of this statement, which is perhaps not quite intelligible in the form in which it is put, may be explained thus. All bodies as a rule must be correlated to the matter of the planet in which they are destined to function. In other words, they must be built of the special type of matter which enters into the composition of the planet. On the planet earth bodies must be built of earthly matter. The moon being a mass of condensed *apas*, all bodies, in order that they may normally function there, must be built of *āpasic* matter. Whence, the *karma* of the candidate for *Pitri Yāna* must all or chiefly lie in *apas tattva* ; it must be so regulated that out of the mass of energy liberated by it a suitable *āpasic* body, adapted to function in the moon, may be easily formed. In like manner, the sun being a radiant mass of condensed *tejas*, bodies composed of *tejasic* matter are alone adapted to function therein and in the *lokas* of which it is the gateway. The *karma* of the candidate for *Deva Yāna* must all lie in *tejas tattva*, so that the mass of energy

liberated by it may be utilised to build a suitable *taijasic* body. We may lay it down as a general rule that *âpasic* bodies are correlated to *Pitri Yâna*, and *Taijasic* to *Deva Yâna*. The astral body of Theosophic parlance is in fact an *âpasic* body, being composed of *âpasic* matter, its higher mental and other higher bodies being *taijasic*.

There is a most interesting fact mentioned in *Sruti*, which lends indirect corroboration to the above statements. *Sruti* says that the proportion of *âpas tattva* in its various forms in the human body is the highest, whence we may deduce the legitimate conclusion that the great majority of human *jîvas* possess affinities for *Chandra Loka*, and that the fortunate few who by dint of hard *tapas* are capable of altering the proportion of *tattvas* into a predominance of *tejus* go to *Suryya Loka*.

We must now turn our attention to the *modus operandi* of the transit along *Deva Yâna* and *Pitri Yâna*. The *Vedas* contain the very fullest directions for ceremonies which create actual magnetic connections with *Chandra Loka*. These ceremonies, on being concluded, create potencies in the human body, which are liberated on the death of the physical body, and in due course carry the *jîva* to *Chandra Loka*, where they are destined to come to fruition. Some of these ceremonies are blameless ones, while others involve much suffering to animal life. It is interesting to note that these ceremonies connected with *Pitri Yâna* are based on the use of *material objects*, with a view to extract therefrom their *âpasic* essence, wherewith to build an astral vesture adapted to function in *Chandra Loka*. For example, the performance of the ceremony of *ishthâpurta* involves the use of curd and milk, which are liquids, being as a matter of course, different forms of *âpas*. These actually form into the constituents of *âpas*, and after they have been offered up as oblations to Fire (*Agni*) become transmuted into the

subtler elements of *apas*, enveloping the performer as an ambient photosphere, and in due course translating him to the destined *lokas*. In this connection *S'ruti* makes mention of the *Panchâgni Vidyâ* (Five-Fire Science), whereby, after the fifth oblation has been offered up to *Agni* (Fire), *apas* is made to assume the form of the *jîva*, that is, it is transmuted into that degree of rarity, accompanied with other necessary changes, at which it is adapted to be built into his body.

Yâjñavalkya, in answer to a question of Janaka, had said that the morning and evening oblations, after being offered up, at once rush upward, through *Antariksha Loka* (astral plane) to *Dyuloka* (*Svarloka*), where they replenish *Agni*, which nourishes and pleases that god. Thereupon they descend again to earth, and, after a second offering, these oblations assume the form of the Body of Enjoyment (*bhoga-âyatana*). It is with this body that the *jîva* goes to *Chandra Loka*. The dissolution of the *âpasic* body is effected by his poignant regrets, which are a form of sorrow which occult science says is disruptive *taijasic* energy.

The actual *modus operandi* of the exit from the body is common in most respects to *Deva Yâna* and *Pitri Yâna*, the subsequent destiny being of course different. The exit of the candidate for *Deva Yâna* is described in somewhat fuller detail in the literature bearing upon the subject. When the time for exit arrives, the *jñânî* (by which name the candidate for *Deva Yâna* will henceforth be spoken of) gathers up his senses in the mind, the mind in *vâk*, *vâk* in the *pranava*, *pranava* in *vindu*, *vindu* in *nâda*, *nâda* in *prâna*, *prâna* in *tejas*, *tejas* in the Supreme *Deva*. The *ajñânî* (the candidate for *Pitri Yâna*) has no control over *prâna*, which separates from the *jîvâtma*. While the *jñânî* consciously directs the processes of exit, the *ajñânî* is the helpless tool of nature's forces, which arrange everything for him. At the time of exit from the body he is in the tight grip of *karma*, which

provides the successive vestures in which he effects his transit in a semi-conscious condition from plane to plane, until he arrives at his destination. The *jñānī* proceeds at once to the gateway of the *sushumnā nādi* and initiates the process of mergence described above.

Preparatory to the final exit the heart is filled with a bright light. This is an experience which is common to the *jñānī* and the *ajñānī*. Following closely upon this experience, there is another intensely interesting one, which is named in Indian Esoteric Science *Bhāvanā Vijñāna*, (broadly, knowledge of the future). In this wondrously vivific experience, there is a sudden illumination, in the rosy sky of the heart, of the *jīva*'s whole future, and especially of the destiny which awaits him in the next physical incarnation. While still feeling the effect of this experience, there goes on in the *jīva* the concurrent process of assuming a body in exact correspondence with his ideation. This is called the *bhāvanāmaya śarīra* in which body the *jīva* effects his egress.

The *ajñānī* passes out in any part of the body, while the *jñānī* usually slips out through one or other of the upper parts of the body, which are connected with the corresponding *lokas* of the macrocosm. He prefers the *murdhā*, the crown of the head, which he reaches through *sushumnā*, which is called the one hundred and first *nādi*, the region of the heart being intersected by a network of one hundred and one chief *nādis*. The *sushumnā* issues from the heart and terminates at the crown of the head, being connected with and affording access to the highest spiritual regions of the macrocosm. At the *murdhā* the *sushumnā* opens wide its mouth and receives the sun's rays. This is described at length in a science called the science of the heart, which says :—"In this city of *Brahma* (*n*) there is a small lotus chamber, wherein there is a tiny space of *A'kāś'a*." All the *nādis* in the heart are connected with and receive direct the sun's rays. The *jñānī* in the

course of his exit through one of these *nâdis*, passes into the line of ray received into it, and along that line of ray to the sun and yet higher *lokas*.

The connection between the *nâdis* and the sun by means of the rays is continuous and permanent, and is unaffected by the absence of the sun at night. On this point *S'ruti* makes an interesting statement to the effect that while the rays of the sun enter the *nâdis*, there are rays from the *nâdis* which connect with the sun.

So much with reference to the *jîva's* exit. The next question that demands our attention is that of his transit. It is perhaps the most important of all, and has puzzled many. The progress of the *jîva* from plane to plane as described in the *Gîtâ* (VIII, 24, 25) is well known. The actual transit of the *jñâni* along *Deva Yâna* is in the following order :—*archchi* (flame), day, white fortnight, month, six months of the Northern Path, year, *Deva Loka* (including *Varuna*, *Agni*, *Vayu*, *Indra*, *Suryya* and Lightning *Lokas*), *Mânasa Purusha Loka*, *Prajâpati Loka*, *Brahma Loka*. The passage of the *ajñâni* along the *Pitri* Path lies through :—smoke, night, dark fortnight, month, six months of the Southern Path, year, *Pitri Loka*, *A'hâsa*, until he reaches the moon, his final destination.

So far as we know, there are three different modes of transit through the higher planes. When the *jîva's* destination is *Svarloka* or any other *loka* belonging to the chain of *lokas* of which the earth is the central link, his transit through the intermediate planes is effected by means of bodies formed of the plastic matter of those planes. When the *jîva's* goal is some exalted spiritual *loka*, such as *Vishnu Loka* or *Rudra Loka*, the *S'dstras* speak of a romantic mode of transit. The *jîva* on parting with his mortal body at once assumes the glorious likeness of *Vishnu* or *Rudra*, and begins his journey in a *vimâna* sent down expressly to fetch him. The *vimâna* is an auto-mobile conveyance which is in ordinary use in



*Deva Loka.* When the merit of a deceased man's *karma* reaches a certain limit of excellence, he becomes entitled to the use of a *vimāna* during his sojourn in the higher *lokas*.

The next mode of transit is by means of what are graphically described as *ātivāhika devatā*. *Ātivāhika* is a compound of *āti*, which is derived from a root signifying going, motion, and *vāhika*, which means a carrying agent ; so that the term *ātivāhika devatā* means in reality a carrying *devatā*, a vehicular *devatā*. One of the functions of these subtle *deva* entities is to serve as vehicles for the transit of candidates for either path. The question at once arises, what are these so-called *devatās* ? The root *div* from which *devatā* is formed means to shine, so that these entities are all shining entities possessing forms composed of plastic shining matter of the planes they inhabit. In essence they are the thought-forms of *Deva* and man, which, on being projected into space, at once rush into the plastic liquid matter of *prakṛiti* in those planes, and throw it into forms which survive during a period proportioned to the intensity of the dynamic thought which generated them.

These thought-entities—the elemental essence of the theosophic parlance—are broadly divisible into two fundamental classes, *Deva* and *Pitri*. The *Deva* class is composed of entities which are on the upward or *nivṛtti* arc of evolution ; the *Pitri* class, of those who are on the downward or *pravṛtti* arc of evolution. Each class of these entities is formed when it is day or the period of waking consciousness with its creators ; the night of the *Deva* being the day of the *Pitri*.

Bearing these facts in mind, let us trace the progress of the *jīva*'s transit along both the paths. There is one remarkable condition common to both the *jñānī* and the *ajñānī*, when they are about to make their exit from the body. They are what S'ankarāchāryya calls सम्यग्निदित करणग्रामाः (*samyāgnidita karana grāmāḥ*), which means that the senses of both,

instead of being in active functioning order, as in the case of the ordinary deceased mortal, are gathered up into a lump, that is, they are gathered up into their original undifferentiated condition. From a circle they shrink back to the centre. The *jñānī* passes into this condition voluntarily by deliberate effort of will ; the *ajñānī* passes into it automatically, being the helpless tool of his *karma*.

The *jñānī*, on quitting the body, passes at once into *archisham*, (flame) the *ajñānī* into *dhuma* (smoke). *Archisham* is *taijasic* matter connecting with the sun, *dhuma* is *āpasic* matter connecting with the moon. By the light of the facts stated above we see that *archisham* is the elemental thought-form, the *Ātīvāhika devatā*, into which the soul of the *jñānī* is caught up. *Dhuma* in like manner represents the corresponding elemental essence formed in *āpas tattva*. These are extremely ephemeral forms which dissolve almost the moment they are formed. From thence the *jñānī* passes into the "day" *devatā*, the *ajñānī* into the "night" *devatā*. The characteristic peculiarity of these two classes of *devatās* is that the former elemental essence is formed and survives during the twelve hours of the daytime, while the "night" *devatā* endures for one night. From these forms both the *jñānī* and the *ajñānī* pass into yet higher ones, whose duration is limited to a fortnight, the former enduring during the white, the latter during the dark fortnight. And as these are in due course dissolved, the *jñānī* and the *ajñānī* pass successively into the "month" *devatā*, the "six months" *devatā*, the "year" *devatā*, until they reach their destination.

Nature has created and maintains this marvellous transit by means of the *Ātīvāhika devatā* along *Devā Yāna* and *Pitrī Yāna*. They are named by the duration of time such as day, fortnight, etc., because their existence as animate forms is limited to that particular duration.

A few words are necessary on the stages which mark

the descent of the *jīva* into earth-life. It will be seen from the facts to be stated presently that despite the marvellous precision and certainty which characterise nature's operations in all her domains, rebirth is a matter of chance, and is not free from serious risks.

The dissolution of the Body of Enjoyment being, as said before, effected by sorrow, which is *taijasīc* energy, the *jīva* at last begins his fateful descent to the earth. The *āpasīc* matter that supplies materials for suitable bodies begins to disappear upon the exhaustion of *karma*. It gets rarefied in *Antarikṣha Loka* (astral plane), and gradually becomes transmuted into *vāyu*. The body-seed which had clothed itself in the *āpasīc* body is likewise transformed into *vāyu* matter. Both the seed and the materials of its former body are next transformed into *dhūma* (smoke), from *dhūma* into *abhra* (cloud). With the raindrop in which the seed clothes itself, it for the first time drops upon the earth. Then it is absorbed by *ośadhī*, edible corn. Sometimes, however, it is carried with the rain from the foot of the mountain where it is deposited into the river, and thence to the sea, where it is absorbed by sharks and other animals. Then, dissolved with their bodies, it is once again transformed into vapour and sucked in by rain-clouds, and deposited in due course upon mountain-sides and other inaccessible spots, and vegetates there for a long while; or sometimes again it is swallowed by snakes and animals. Sometimes, being imprisoned in things which are not fit to be eaten, it dries up. Its difficulties do not end when it is absorbed into an edible on the chance of passing into the vital fluid of man, for the edibles are multitudinous. Again, when absorbed after so many risks by boys or superannuated old men, it contracts and becomes effete. But oftentimes in face of all risks it does enter the vital fluid of man, and in due course forms a body.

BIRESWAR BANERJĪ.

## ON SUFFERING.

Indeed men labour under the formidable grip of the Law of Suffering. For over 3000 years, the Wise have realised it and pointed it out; yet the greater number of men still live in dreams, illusions, and hopes; they find in the routine of life or in unceasing activity the means of forgetting the great problem to be faced and solved. Some have tried to solve it, and their solutions are many; the "sick souls" flock after the cynic, the pessimist, the materialist, or the blind believers who see in pain the wrath of a revengeful Deity or the inscrutable mystery of His will. They go through life without having apparently understood or cared to understand, and this very idea would bring a sense of despair into one's heart, if one could imagine that the purpose of life can be defrauded; but somewhere, sometime, somehow, even these, who have chosen the "longer way", will learn and understand. Let us here study especially the *rôle* of suffering in the mystic life.

To the mystic, it is a truth beyond doubt, nay, it is a fact of experience, that "the heart of things is sweet, the soul of Being is eternal bliss"; with this knowledge, they cannot curse suffering, as the blind revolted ones do, or receive it with the lamenting passivity of the weaklings. They walk humbly, silent, unnoticed, on the path of heroic life; at every step they are confronted with pain, but if they are healthy-minded, they discriminate in it a heaven-sent guide and teacher—the *one* guide and teacher from whom their humanity can learn, and they cannot meet it but with the smile of thankfulness and fortitude.

They tell us first that suffering is of different kinds, and has different consequences, according to the way in which we receive it ; sometimes it keeps us back in the way of progress, when we resist or try to escape ; sometimes it frees us from the consequences of our past misdoings, sometimes it helps us onwards as nothing else can. In order to reap fully the blessings that it is meant to convey to us, we must realise perfectly clearly that we suffer only in and through our imperfections, in our selfish nature, in our weak points, in our ignorance. There is ever a deep spiritual significance to all suffering that comes in a life devoted to upward striving ; and, if we place ourselves in the right attitude of mind, no suffering can befall us, that has not as its result to purify, to redeem, to liberate, to protect, or to teach us.

If we are thoughtful and mindful, it teaches us in many ways ; first, in bringing to our notice the weak points on which our "self" is especially sensitive, the tendencies of our lower self which have still to be controlled by our higher nature. The deep recesses of our hearts hold many a germ of weakness and vice of which we have no conception ; if it were not for the light thrown on them by suffering, while it searches us through and through, unerring, uncompromising, what falls would ensue at a time of our spiritual career, when their consequences would be irreparable !

Suffering teaches us also the utter ignorance in which we live, as long as we view ourselves and others, and life and its purpose, from a selfishly personal point of view. It teaches us discrimination between the Real and the Unreal, since we cannot become attached to the Unreal without feeling pain as a result of it ; thus it helps us to attain and maintain an attitude of mind, in which the outside world sinks into insignificance, and the reality of the spiritual world stands out in impressive and striking contrast.

If we examine ourselves carefully, we soon find out that

we are really at our worst, and most in danger, while we enjoy our times of comparative rest and comfort ; we sink down so easily into old moods, old habits of mind, old inner attitudes ; while suffering helps us to remain alert and strenuous ; it protects us from sinking down, or forces us to pull up when we have sunk.

When suffering has at last forced discrimination and understanding upon us, we become wiser, and wisdom purifies, redeems and liberates us ; it gives us the power to detect and eliminate our lower tendencies, uprooting many a cause of pain in the future ; it liberates us from the causes of spiritual barrenness and bondage, all of which lie within us ; it removes the causes of pain, which our ignorance and weakness have accumulated in the past.

Lastly, pain is a great power in holding together hearts ; it leads to the discovery of points of contact between diverse human souls, and it breaks down barriers, with the result that it imparts greater capacity to help.

The man who resolutely engages himself on the quest after the true spiritual life comes under the laws of the spiritual world ; his whole life undergoes a deep change, deep yet outwardly unseen, and in his case more than in any other suffering has a profound meaning and mission. He must know that it is the very hand of compassion, that inflicts on him the severest pangs of pain. And this is enough to show the futility of lacerations and asceticism, which are but artificial forms of suffering. Of course a life of simplicity, a careful control over our senses, is a wise measure of moral hygiene, but what is the good of ourselves choosing the sort of pain that we shall undergo? This leaves untouched all our weak points, except a few already known, and thus it fails to achieve the very purpose in view.

Whenever a sincere attempt after spiritual life is made, a wise guidance takes charge most closely of him who

attempts, and places in his way the trials which he is in need of. Sometimes the aspirant fancies that it is too much for him, that he cannot bear any more ; then he must remember that he cannot be tried beyond his strength, and realise joyfully that he was stronger than he knew. When he has gone through a fierce trial, and has to face immediately another still worse, instead of enjoying the respite he was anticipating, let him realise thereby that he has been successful in his first fight, and that he has been found strong enough to be tried to the utmost. At all times it is in his power either to give up his quest, and, by sinking down once for all into his lower nature, to put an end for himself to the sufferings of the uphill path, or to rise above his "self" and to find a temporary rest in spiritual Peace. But the greatest are those who renounce the blissful Peace, and choose to remain among men, sharing their sufferings, in order to enlighten them and to show them the way to the spiritual world.

The whole of the mystic literature warns the aspirant regarding the sufferings he shall have to undergo before he obtains the second birth, the birth to the spiritual life ; it often compares them to death itself, and rightly enough. Let us take an average good man ; his life is a whole in which senses, feelings, intellect, imagination, beliefs, habits, *etc.*, play more or less part. Now, if he wants to tread the mystic path, he must discriminate and control and eliminate what is not compatible with the life of the spirit ; he starts with enthusiasm, but there soon comes a reaction. A sense of loneliness, of bereavement, and of dread overpowers him, while more and more of what was his life crumbles away. His "self" feels its life ebbing away, and resists desperately with the fierce instinct of self-preservation, calling forth to its help all the powers of illusion which the mind possesses. Indeed, this is nothing less than a process of slow, conscious death ; yet it is at the same time a process of life and growth, and

suffering still holds wonderful lessons for us as long as we do not realise it, and find in it a supreme joy.

Our spiritual being grows, as all does in nature, softly, imperceptibly ; no fierce effort, no deliberate action, can hasten the time when the bud will give forth a rose ; but nothing can delay it either, if we provide the necessary conditions, which depend on us. And when we consider in the true light this double process of death and life, we find that after all it brings even more happiness than pain.

Transferring his consciousness from the plane of "self" to the plane of the spirit is apt to develop in the mystic a greater sensibility, and to be for him the cause of more suffering ; and yet he enjoys all through it an infinitely greater happiness than is known by the man of the world, who puts so great a price on his health, on ease, and on success.

In his lecture on "The Great Man," Geo. Brandes makes the same statement with regard to the man of genius. He questions, after Stuart Mill, who is happier, a Socrates with unsatisfied aspirations, or a satisfied fool ? and he concludes that a greater sensitivity to suffering is by no means too high a price to pay for the lifting up of the whole of one's vital capacity. Socrates was happier than the fool, even with the cup of poison in his hand ; he had misfortunes, but he was not unhappy ; his soul remained firm, above misfortunes, above suffering. Let us do away therefore with the current idea that there is something morbid in the mystic view regarding suffering. Indeed Attar is healthy-minded and true to the real conception of inner life, when he bids adieu to the teaching both of believers and infidels, and, remembering the all-wise lessons he has received through suffering, asks neither comfort nor joy, but "a single particle of pain for the heart of Attar."

There is no way out of sorrow but through suffering, calmly faced, rightly understood ; let us be of good cheer



and beckon to it as to our guide and teacher. *Mahâdeva*, the supreme Lord of the Hindus, meditates raptly on the burning-ground ; what an inspiring picture to our weaker souls, apt to be appalled by the fury of the blaze of our lower self. Let us look upon our own cremation unconcernedly, and as a natural function inevitable for our growth, and presently the scene will shift ; nothing in the wide world is as sure as the final triumph of the Good and the ultimate sway of the Beautiful.

PIERRE BERNARD.

"It's very hard to describe it in words, but the first thing to say is that I was not exactly happy just then, but absolutely content. I saw suddenly that what had been wrong in me was that I had made myself the centre of things, and God a kind of circumference. When He did or allowed things, I said, "Why does He ?" *from my point of view*. That is to say, I set up my ideas of justice and love and so forth, and then compared His with mine, not mine with His. And I suddenly saw—or rather, I knew already when I awoke—that this was simply stupid. Even now I cannot imagine why I didn't see it before ; I had heard people say it, of course—in sermons and books—but I suppose it had meant nothing to me. (Father Hildebrand tells me that I had seen it intellectually, but had never embraced it with my will.) Because when one once really sees that, there's no longer any puzzle about anything. One can simply never say, 'Why?' again. The thing's finished."

From Robert Hugh Benson's *None other Gods*.

"For (over and over again) there is nothing that is evil except because a man has not mastery over it, and there is no good thing that is not evil if it has mastery over a man ;

And there is no passion or power, or pleasure or pain, or created thing whatsoever which is not ultimately for man and for his use, or which he need be afraid of, or ashamed at ;

The ascetics and the self-indulgent divide things into good and evil, as it were to throw away the evil ;

But things cannot be divided into good and evil, but all are good so soon as they are brought into subjection."

From Edward Carpenter's *Secret of Time and Satan*.

## BHAKTI IN HINDUISM.

### I. THE THREE PATHS.

(Continued from p. 37.)

Before continuing our study of the exact relationship of the three members of the trinity karma-bhakti-jñāna, which was entered upon in the last article, we must first determine more precisely the connotation of the terms neuter, passive and active, with their correspondences neuter, male and female.

We have already seen that the central idea in the connotation of the term neuter is that the member of the trinity to which it is applied has already finished its evolution in the past, and that, in the present life or cycle, at any rate, it will continue in a state of perfect equipoise, *free from all possibility of intrinsic change by the action of extrinsic forces*. This idea may also be expressed in another perhaps more suggestive way. The neuter term is that in which nothing remains, for the present life or cycle, in the form of a potency. All its potentialities have passed into actualities, its seeds into vegetation. And there being nothing in its womb in the form of a potentiality, it is no longer subject to the process of change called evolution; for evolution signifies internal change in an organism, initiated and maintained by the action of its environment. No external action therefore can affect it. For the present life or cycle it is above all change. This is just what is intended to be the connotation, in this connection, of the term neuter. In the trinity karma stands in this relation.

The connotation of the terms passive and active, male and female, is allied though different. It would help us materially to understand it, if we recalled to mind the time-relation in

which the members of the duad stand to each other. We have seen that bhakti corresponds to time present, and jñāna to time future, that is, the evolution of bhakti is assumed to be proceeding apace in time present, the evolution of jñāna is destined to take place in time future. The fact that the evolution of bhakti is proceeding at this moment shows most conclusively that it has not yet attained the level of the exhaustion of its potentialities, that they are in a process of active conversion into actualities, but that this process has not yet reached the limit of finality. When this limit is in due course reached, there will be an end of evolution. Herein, then, lies the fundamental contrast between neuter and active, or between neuter and female. In the neuter member of the trinity the entire stock of its potentialities has reached the limit of exhaustion, in consequence of which it is unresponsive to change. In the female or active member this continued conversion from latency into potency is in active operation, in consequence of which it is eagerly responsive to change.

The connotation of the term passive, or male, is slightly different. We have connected the passive or male member of the trinity with the future division of time, which is intended to mean that its evolution is a future contingency. The fact that its evolution has not been accomplished in the past, that neither is it proceeding at the present moment, but that it is awaiting a future opportunity, is an indubitable proof that this passive male member is a virgin field of unexhausted potentialities. They are awaiting in eager expectation the action of their environment to turn into actualities. The contrast, therefore, between the passive male member and the neuter is perfectly clear and intelligible. In the one potentiality is entirely non-existent, having been all converted into actuality; in the other it is a virgin stock.

The contrast between the passive male and the active female is somewhat more subtle. In truth, as will be shown

presently, the members of this duad agree in some points, while differing in others. They agree in having each a stock of unexhausted potentialities. In the passive male member (which by hypothesis is jñāna) it is, as said above, a virgin unexhausted stock—in other words this member is awaiting its turn in evolution. In the active female member (bhakti) a part of this stock has reached the level of exhaustion in the exact ratio in which this member has already accomplished its evolution. But in so far as it possesses a stock (whatever may be its quantity) of unexhausted potentialities, in other words, in so far as its evolution is a future contingency, it clearly resembles the passive male member. Thus far the two agree with each other. In all other respects there is between them the rather subtle metaphysical difference of the active and the passive, of the female and the male. Let us take up the first pair, and study its exact points of contrast; the second pair will naturally arise out of it.

Jñāna, by hypothesis, plays a passive *rôle* in the active evolution of bhakti. We must, in the first place, carefully determine the connotation of the word active, which will make it easier to determine that of the word passive. Now the word active in its association with bhakti means that all available *action* has been directly centred upon it, that all available effort is now being steadily directed to feed it, that a process guided by intelligence and a resolute will has been initiated in the mind, whereby all its stock of *śakti* or energy, kinetic as well as potential, good as well as evil, *nivṛtti* as well as *pravṛtti*, is being formed and disciplined into a compact array, to subserve one grand and towering purpose—the consolidation of bhakti. Bhakti is the absorbing, the direct, the immediate object of pursuit, all other objects playing the subordinate but useful *rôle* of subservient or contributory agents. It is in this sense that bhakti, the active female member is *active*. This activity, alike in kind and degree, cannot be associated with jñāna,

which is distinguished as the passive male member of the trinity. And the reason is obvious. The deliberate choice of a certain *yoga* by a man means that he bestows his undivided attention upon it, and regards it as the primary object of pursuit, while the other *yogas* are entirely and unequivocally secondary. To a person who has found his solace in bhakti, and who has, in practising it, carried it aloft to the exalted level of a *yoga*, jñāna occupies at the best a purely secondary position. This is a fact so well known to those who have any practical knowledge or experience of spiritual life, that it is unnecessary further to dwell upon it. We thus come to the conclusion that bhakti and jñāna cannot at the same time be equally active principles, that where bhakti is a direct, jñāna must of necessity be an indirect object of pursuit.

On theoretical grounds the same conclusion can be easily deduced. Suppose jñāna is cultivated as a *yoga* jointly with bhakti, and that both call forth simultaneous activity similar in kind and degree. According to hypothesis both would be active *female* principles. Metaphysically this assumption is open to a serious initial objection which is fatal to it. In nature productivity arises in the union of a *male* with a *female* organism. Physically, as well as metaphysically, all production springs from this union of correlated lives. This is one of those mysterious fundamental laws to which the whole universe does not furnish a single known exception. From the universe which arises in the union of *Isvara* and *Māyā*, of *Sīva* and *Sakti*, down to the crystal raindrop gestating in the womb of its parent cloud, all production obeys the impulse and illustrates the reign of this law. Nature predestines the union of a male or of a female couple (if the terms were allowable) to perpetual and incurable sterility. And so active jñāna and active bhakti, instead of bringing a kindling inspiration to each other, so as mutually to promote each other's growth, would infect each other with a deadly palsy. Each, with its contrasted

ideal and rules of procedure, would be to the other a source of perpetual friction, and would cause an inevitable waste of most precious energy accumulated slowly and laboriously through centuries of hard toil.

Where, then, bhakti is the active female entity, jñāna must of necessity be the *passive* male entity. What is the exact metaphysical connotation, in this connection, of the terms passive and male? In the first place, it is important to remember that jñāna differs from karma, which is neuter, but agrees with bhakti, in so far as it possesses a stock of unexhausted potentialities. Unlike karma, it is ready to unite with bhakti, with a view on the one hand to promote and on the other to share its evolution. In the absence of direct, it is content with the alternative of indirect evolution. A time will come when it will have its turn at active evolution, but until then it is content with an indirect share of the product of bhakti. And so bhakti creates, jñāna quietly absorbs; bhakti sweats and toils, and digs the soil, and plants the seed, which grows into a mighty umbrageous tree; jñāna scrupulously abstains from active interference or participation in the struggle of bhakti to grow, but, being linked in indissoluble partnership, it inevitably shares in the results harvested by its mate. And this is how jñāna plays a passive *rôle* in the active evolution of bhakti.

A few additional words are necessary in order to obtain an accurate idea of the connotation associated with the word *male*. In physical reproduction the indispensable function of the male organism is to supply the seed, which in the creative female organism is endowed with exquisite form and life. And so, in the evolution of bhakti, in its continued expansion and multiplication, jñāna kindles the seed-germs which bhakti, with the ever pliant and beneficent co-operation of karma, clothes with palpitating life and form. The seed comes from jñāna; the formative power, in co-operation with karma,

resides in bhakti. In metaphysical reproduction, in abstract productivity, the material seed-germ corresponds to stimulation. And so jñāna stimulates, inspires, energises, invigorates, kindles ; bhakti forms, nourishes, incarnates. Jñāna provides the motive principle ; bhakti, action ; jñāna, essence ; bhakti, forms.

But reproduction is an incidental function, although admittedly a most important one, arising out of the relationship of the male and female organisms. To this relationship, this mingled life of infinite variety and charm, each brings its characteristic contribution. Each possesses and is distinguished by certain inalienable characteristics. The broadest and most fundamental contrast between the male and female organisms, one which colours their whole life, is that the male organism is a reflection of the *puruṣa*, and the female of the *prakṛti* principle of the kosmos. From this original diversity arises a multiplicity of contrasted characteristics, which distinguish each in life. The male organism, for example, is centred in self, the female in the body ; whence it follows that the male organism has a deeper self-consciousness, the female a more vivid enjoyment. The male body is one of powers, the female of potentialities. The male organism is one of fruition, the female of promise. The female outlook is centred in the present, the male widens out to the past and the future. The female organism instinctively prefers the concrete actions, the male gathers them up into a generalisation. The male organism is *jñānam*, the female, *karma*. A host of other differences might easily be named, but those that have been stated will give a sufficiently clear indication of the deep-seated cleavage between the two organisms.

Translating this cleavage in appropriate terms, and applying it in the relationship of jñāna and bhakti, it will be evident that wherever bhakti passes from fitful, sporadic, emotional outbursts into a deep abiding mode of being, of Self, there is

behind it the inspiration of jñāna. Wherever bhakti, having released itself from the outwardness of actions, attains its consummation in the true inwardness of Self, there is behind this mighty transformation the inspiration of jñāna. Whenever bhakti, cloyed with and bewildered by multiplicity, hungers after unity, there is behind this new appetite the inspiration of jñāna. Jñāna is the vivific sap which, circulating through the arterial system of bhakti, invigorates its frame, and keeps it from degenerating into mummery and cant. Jñāna gives bhakti its depth, its chastened ardour, its deep communion, its ineffable calm, its deific illumination, its spontaneous outwelling in service, its passionate desire to dispel ignorance, its motive and reason, its sanity, its method, its foresight to plan and its enthusiasm to execute, and inspires and directs the entire transformation, whereby it is redeemed from a crude, impure and intermittent emotion to be an abiding mode of being, of Self. And finally, as the last grand consummation, bhakti passes into and becomes one with jñāna.

After what has been said, it is perhaps unnecessary, and it is almost certain to be tiresome, to give an exhaustive demonstration of the relationship which has been assumed to exist between jñāna, bhakti and karma. The demonstration that is applicable to this trinity, avowedly a metaphysical one, is the familiar Q. E. D. demonstration of Geometry. It has already been applied to the duad of jñāna-bhakti, let us now apply it to karma. By hypothesis karma is neuter ; it has finished its evolution, exhausted entirely its stock of potentialities, and offers freely the fruitage of its growth to be drawn upon and utilised by bhakti in its evolution. Assuming that karma is not neuter, it must be either female or male, either active or passive. Supposing that it is active female like bhakti, it would mean that the active evolution of karma is proceeding simultaneously with that of bhakti. Now, in the first place, such an assumption militates against facts. A man—



an aspirant to liberation—usually adopts *one* of the three paths of release, the other two being entirely subservient or accessory to it. This argument, having already been employed in a previous demonstration, need not be further enlarged upon. Metaphysically we can reach without much difficulty the conclusion that the simultaneous evolution of karma and bhakti, or in other words, the simultaneous adoption of two co-ordinate paths of evolution, is a practical impossibility. When karma is neuter, it can be freely drawn upon and utilised by bhakti for the purposes of its evolution. We have already seen that this surrender on the part of karma of its evolved and disciplined energy is an indispensable condition of the growth of bhakti. A little reflection will show that this assumption rests upon a solid basis of fact. The spontaneous impulse of bhakti is to clothe itself in action. Bhakti in action is bhakti incarnate. Bhakti without action is bhakti fast attenuating into an abstraction. Karma in *activity* means karma in evolution. Karma in evolution means that human energy, expressed and nourished by karma, is still an inchoate, indeterminate, undisciplined, uncontrolled mass. Such kârmic energy can render but little aid towards an effective expression of bhakti. Bhakti, thus deprived of the nutrient co-operation of karma, will inevitably begin to languish. Nay, bhakti and karma, alike in active evolution, will soon pass into a state of open and continuous antagonism. In nature the union of a male and a female organism alone ensures mutual co-operation and harmonious growth. The neighbourhood of one male organism to another, or of one female organism to another, nature has predestined to sterility, discord and antagonism. Militant bhakti and karma antagonising each other in ideal, aspiration and procedure, will inevitably cause wastage of effort, and arrestation of each other's progress.

Such being the case, it is evident that karma cannot be an active entity in the sense in which bhakti is an active evolvent

entity. Neither can karma appropriate the *rôle* of a passive male entity which by hypothesis belongs to jñāna. For, in that eventuality, bhakti would be cut off from its power of effective expression, which it derives from karma in its capacity as a neuter entity. Not being fed upon karma, it would begin to languish. Jñāna with its meditative abstraction, and karma with its robust contact with life, are as wide apart as the poles. As male entities, both would now ply bhakti with their divergent inspirations, based upon militant ideals, aspirations, procedure, and principles. Bewildered and unnerved beneath this swelling tide of chaos, bhakti would inevitably lose its mobility and sink into an incurable statical condition. Wherefore, it is perfectly clear that where bhakti is the active evolving entity, and jñāna stands to it in the relation of the inspiring male entity, the relation that can be assigned to karma with a view to ensure harmony and continuity of growth among the units of the trinity, must be the relation of the neuter entity.

It now remains to add a few words on jñāna which by hypothesis is the passive male entity. We have elsewhere seen that jñāna and bhakti cannot both simultaneously be active female entities. Neither can jñāna share with karma its neuter functions. These, as we have seen, imply that the entity exercising them has already accomplished its evolution in the past. In associating these functions with jñāna, we must therefore assume that jñāna, like karma, has finished its evolution, and is ready jointly with karma to surrender its powers to expedite the evolution of bhakti. Whence it follows that both jñāna and karma being strictly restricted to what we have called neuter functions, bhakti will miss that kindling inspiration which is the characteristic function of the male entity, and which is absolutely essential to its growth. The neighbourhood of the male brings *life* to the female; it inspires, stimulates, provokes, energises, pours a continuous stream of the most vivific electricity into her, which thrills through her frame, and stirs her dormant potentialities

into manifestation. Without this radiation of life from the male, the female would be condemned to everlasting sterility. In the intense self-absorption into which the magnetic power of bhakti plunges us, we are apt to forget the conscious but all-important part which jñāna plays in its evolution. Imagine the light of jñāna all at once turned down to a feeble flicker, and it will become evident on reflection that, deprived of its illumination, bhakti will, even though it possesses a faithful ally in karma, slowly sink back into a mass of drifting energy void of purpose, and bereft of that pervasive and kindling essence which constitutes at once its romance, and its intelligence.

In the absence of any stimulation either from jñāna or from karma, as would be the case if both these were neuter entities, bhakti will continue to vegetate as a listless, monotonous, mechanical force, bereft of all animation, and condemned to a life of dreary routine. It will miss its soaring purpose on the one hand and its expanding outlook on the other. In short, even if it continues to exist, its bounding mobility will be gone. Wherefore we must return to our original proposition that when bhakti is in active evolution, both jñāna and karma cannot be in the relationship of neuter entity.

In the foregoing demonstration we started from the proposition that in the evolution of bhakti jñāna stands in the relation of the passive male, and karma in that of the neuter unit. Adopting the familiar geometrical method of reasoning, we have tried to prove the proposition by showing that neither jñāna nor karma can alter their specific relation to bhakti; that jñāna cannot share with karma the functions of neuter entity or with bhakti those of the active female; that neither can karma be passive male jointly with jñāna, or active female jointly with bhakti. Whence these assumptions being found metaphysically untenable, the original proposition must stand good.

After all that has been written above, but little more need be said as to bhakti, which has been called the female and ac-

tive principle. In nature productivity is a distinguishing property of the female, while another virtue possessed by her, possibly less noticed, but certainly not less characteristic, is her capacity to be acted upon. In other words, fecundity and receptivity are two of the most prominent female characteristics, and we generally associate these, along with others, with the connotation of the word evolution. It is perhaps needless to add that the virtues of productivity and receptivity have as much cogent application in the realm of mind as they have in that of physical matter. A third noticeable characteristic of evolution is action, activity, implying in the first place a state or condition which stands out in sharp antithesis to *rest*. A thing in evolution is a thing above all distinguished by a continuity of motion. And the intrinsic quality of motion which it possesses it has the virtue or power of communicating to others. It is an intensely mobile centre, which thrills with energy, and in which this energy is continuously passing from the state of latency into that of potency, or from a grosser and less enduring to a finer and more enduring form. In nature's beneficent dispensation this energy propagates itself in a continuous succession of waves, and communicates to all objects in its neighbourhood, animate or inanimate, the infection of its mobility. In short, evolution implies change—*vikâra*, as it is expressed in the Sanskrit philosophy, which assigns to it six definite and well-marked stages, *viz.*, birth, existence (or continuity), growth (expansion), decay, complete transformation, death. It is these changes which differentiate bhakti from jñâna and karma. We have already seen that karma has a fixed value throughout the evolution of bhakti, and is free from all intrinsic change; while jñâna, not indeed wholly immutable, never initiates any active change of its own, but passively assimilates all changes whatever which the action of bhakti communicates to it. But, as said above, if we carefully observe the course and analyse the processes of the

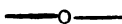
unfoldment of bhakti, we shall find that it may be comprehensively summed up in one word—change. At a certain moment of the *jīva's* life bhakti looms, tender and benignant, on his mental horizon (is born), presently, as it murmurs its adorable baby-love to the soul, it comes to possess a definite continuity (exists), and then begins in downright earnest the third stage of its life—its growth, expansion. It is to this stage that the epithet productivity applies with special force and appropriateness. Jñāna creates and flourishes in an atmosphere of serenity. Karma is essentially a practical thing, which shows no strong affinity either for the intensely creative calm and balance of jñāna, or for the luxury of the vivific love-emotion. But bhakti, more especially in its earlier stages, creates for itself an atmosphere which is surcharged with a new electricity. In nature there is nothing so strikingly dynamic as the emotion of love, which seeks to express, amid the perpetually shifting and inclement atmosphere of matter, the divinest attribute of self—its unity. And so bhakti by degrees transmutes, or rather energises, the heart into a storage battery perpetually generating shocks of vivific emotions which are the normal mode of its life-expression. It is a superlatively mobile energy, which carries its dash and push and stir and kindling ardour everywhere, and strives to awaken responsive thrills in every object. Whence it must be evident that productivity is of the essence of bhakti. Productivity means and implies multiplication, which is an expression in matter of the desire for self-realisation in action, which affords an expanding scope on an ever ascending scale to the fire which burns within, to materialise itself in service. And it goes on piling service upon service and sacrifice upon sacrifice, until it has multiplied an endless series of likenesses of itself in each of these acts of devotion and self-effacement.

It will thus be seen that continuous action and reponse to action, continuous reproduction, are the characteristics which mark the growth and expansion of bhakti, and this is what

is meant by its *evolution*. It may also be remarked that the law which has been studied and explained above is a universal law, which governs the evolution of all trinities, and that as regards the trinity under reference, it applies *mutatis mutandis* to the evolution of jñāna and karma. For example, if it came to bet he turn of jñāna for evolution, it would step into the position of bhakti and become the female and active principle of the trinity, and bhakti would stand to it in the same relation of neutrality that karma bore to it in its own evolution, while karma would now act as the inspiring male and passive principle. And so on.

A PAURANIC STUDENT.

(To be continued.)



### CORRESPONDENCE.

TO THE EDITOR,

With regard to Miss Edger's article on "Divine Incarnation" in the May number, I was somewhat surprised at the almost literal manner in which she explained the Boar and Fish incarnations of *Vishnu*. I had always understood that these stories were quite allegorical. It has certainly been pointed out by some writers that "Boar's Flesh" means Esoteric Doctrines, and that the Deluge referred to was one of iniquity. H. P. B. points out in the *Secret Doctrine* that the Fish symbol was connected with Jesus, *e. g.* the bishop's mitre represents the head of a fish, and the pictures of Christ are often surrounded by an oval in the shape of a fish.

J. B. M.

In reply to J. B. M.'s letter, I believe that in most, possibly even in all the stories and myths that have been handed down in the sacred Scriptures, there is both a literal and an allegorical meaning, and that the two are very closely related to each other. I think it is H. P. B. in the *Secret Doctrine* who says that there are no less than seven interpretations to such myths; but it would surely require a sage to know them all, and we may well be content for the present if we can get some glimpse of only two or three.

If there is truth in the saying, "as above, so below," does it not almost of necessity follow that there will be some event on the physical plane corresponding to every event on the higher planes; some *literal* interpretation corresponding to the allegorical? For instance, J. B. M. suggests that the Deluge is one of iniquity. But we know from science that there have been great cataclysms on the physical earth, caused sometimes by water, sometimes by fire. Is it not most likely and most reasonable that the two have coincided, and that when iniquity, or perhaps materialism would be a better word, has reached its climax, some great upheaval has been necessary to sweep away the conditions which are standing in the way of progress, and to give humanity a fresh start on its upward way? Is there not a correspondence between these great changes in the history of the race, and the change from one incarnation to another in the history of the individual?

With regard to the *avatâras*, the question is more difficult and more complex, and is one on which none of us can dogmatise, for we have no firsthand knowledge. But, seeing that according to science the earth has passed through great cataclysms, which have completely changed its face, seeing that during the different periods thus produced there have been varied forms of life, more elementary in the earlier periods, and gradually evolving until the present stage has been reached, and seeing that there are signs of similar evolution in the human form, I see no reason for rejecting the literal as one of the interpretations of these stories, provided we believe that God is manifesting Himself in the universe, and is ever watching over humanity and guiding it to its appointed goal. Of course if we do not believe this, but believe only in a Life-Force, or something equally abstract and incomprehensible, then we shall hardly be inclined to accept any of the stories literally. But if we do believe it, there seems to me nothing more likely or more reasonable than that He should manifest Himself in some special material form, when a great crisis arises, and that the particular form taken should be determined by the stage of evolution reached at the time.

There seems to be no doubt that there has at some time been a blending of the solar symbolism with the stories of the *avatâras*; for example, that the connection of the Fish symbol with Jesus, to which J. B. M. refers, has arisen from the solar myths; but I have not come across anything which shows just when this blending took place, and

whether the two lines of thought originated simultaneously or whether one was of later growth.

I am inclined to think that some at least of the allegorical explanations are of later growth, and are, at least in part, the result of the obscuring of the simple child-like perception of spiritual truths, which we are told the earlier races possessed, by the greater intellectuality and consequent materiality of later times. But, in any case, the truth of an allegorical interpretation, or even of many such, does not in any way militate against the truth also of the literal interpretation ; if the latter is reasonable, and consistent with what we know of science, and what we are taught as to the nature of God, I do not see any reason for rejecting it.

LILIAN EDGER.



### STRAY NOTES.

Considerable interest has been aroused by the Inaugural Address delivered by Professor Schäfer at the meeting of the British Association held at Dundee in September. His subject was the Origin of Life, and the general trend of his address was to indicate how in the light of recent advances in scientific knowledge, the line of demarcation between the animate and the inanimate is gradually disappearing.

He first referred to the difficulty of defining life," a difficulty which he did not propose to grapple with, especially as it is greatly increased by the probability that the dividing line between animate and inanimate matter is less sharp than it has hitherto been regarded ; also to the distinction between 'life' and 'soul', warning his hearers that the remarks he had to make regarding life "must not be taken to apply to the conception to which the word 'soul' is attached."



Then, proceeding to his main subject, he stated it in general terms as follows :—

"The problems of life are essentially problems of matter ; we cannot conceive of life in the scientific sense as existing apart from matter. The phenomena of life are investigated, and can only be investigated by the same methods as all other phenomena of matter, and the general results of such investigations tend to show that living beings are governed by laws identical with those which govern inanimate matter. The more we study the manifestations of life, the more we become convinced of the truth of this statement, and the less we are disposed to call in the aid of a special and unknown form of energy to explain these manifestations."



The most important manifestations of life are spontaneous movement, assimilation and disassimilation, growth and reproduction. With respect to all of these the similarity between living objects and what is generally regarded as inanimate matter has been found to be so great as to amount practically to identity; while the various chemical and physical properties and processes of living organisms have been shown to be essentially the same as those of a certain class of inorganic combinations. This indicates that

"Vitalism as a working hypothesis has not only had its foundations undermined, but most of the superstructure has toppled over, and if any difficulties of explanation still persist, we are justified in assuming that the cause is to be found in our imperfect knowledge of the constitution and working of living material. At the best vitalism explains nothing, and the term 'vital force' is an expression of ignorance which can bring us no further along the path of knowledge."

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Prof. Schäfer then reminded his hearers of the discovery that the chemical composition of living substance, especially of the nucleus of the cell, which may be said to represent the quintessence of cell-life, is far simpler than was formerly believed. He referred also to the researches and experiments made of late years in relation to the building up by chemical processes of various combinations which had been supposed to be producible only by vital processes. Hence he was led to infer that "the possibility of the production of life —i.e. of living material—is not so remote as has been generally assumed"; and with regard to the origin of life, he said:—

"Setting aside, as devoid of scientific foundation, the idea of immediate supernatural intervention in the first production of life, we are not only justified in believing, but compelled to believe, that living matter must have owed its origin to causes similar in character to those which have been instrumental in producing all other forms of matter in the universe; in other words, to a process of gradual evolution."

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But the question then arises as to what proof, or, at least, what reasonable evidence there is of such evolution having taken place, and Prof. Schäfer frankly admits the difficulty, if not the impossibility of obtaining such evidence, or of finding any transitional forms between the inanimate and the animate. There seems indeed little hope of solving this problem, unless the evolution of life has occurred more than once on this earth, or is actually going on at the present time. Prof. Schäfer inclines to the belief that this is the case, though he admits that up to the present there is no evidence of it. But, as he

points out, "the kind of evidence that would be of any real value in determining this question has not hitherto been looked for," and therefore its absence has little weight against the hypothesis put forward. He deals with other objections to the hypothesis, but states his opinion that if living matter evolved from lifeless in the past, we are not only justified in accepting, but are forced to accept the conclusion that its evolution is possible in the present and in the future.

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The remainder of his address deals with the process of evolution which he traces out in accordance with the various processes which we know to be going on at the present time. If once the fundamental proposition is granted, all the rest naturally follows. One of the most interesting points here is his discussion of the various methods by which the individual lives of the cells are co-ordinated, and made to work together harmoniously in such a way as to subserve the larger life of the organism as a whole.

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It would thus seem that in this address we have an expansion and, as it were, a continuation of the ideas that were put forward by Professor Bose of Calcutta some years ago, when he dealt with the power of response to external stimuli, which he found to be identical in so-called non-living matter and in the tissues of living organisms. Prof. Bose dealt with one special manifestation of life; Prof. Schäfer here deals with various other manifestations; the conclusion reached is the same in both cases, that the distinction which has been assumed to exist between the living and the non-living can no longer be accepted as fact.

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The deduction drawn from this will vary according to the trend of mind of the individual. To some it will no doubt seem to be a confirmation of the theory that life is merely a property of matter. But others will rather see in it the corroboration of the ancient teachings as to the unity and universality of life, and as to the manifestation of life in various degrees in the different forms of matter.

In this connection, there is in the *Christian Commonwealth* for September 11th, a very interesting account of an interview with Mr. S. M. Mitra. When asked, "What do you think of the possibility of the creation of life?", Mr. Mitra's reply was:—

"As far as Prof. Schäfer's theories are concerned, the matter really amounts to this : is he going to create life or to transform it? According to the Hindu, life in its highest form, that of man, is (1) the capacity of *utilising* the psychic forces of the universe ; in lesser development it is (2) the capacity for the *expression* of forces outside him ; in still lesser development it is (3) the capacity for the *perception* of the manifestation of external stimulus ; in yet lesser development it is (4) the capacity of *growth* without perception or expression of nature's forces ; and then we come to (5) matter which simply *responds* to external stimulus. From its rudimentary form to its highest development in man, life to the Hindu runs through every atom in the universe, so for him there can be no such thing as the creation of life, because life is there in everything already. According to Western Science, even metals, such as railway rails, respond to external stimulus, and this life in metals is expressed in modern Western scientific language as 'fatigue of elasticity'. Applying the Hindu definition of the rudimentary form of life, response to external stimulus, modern science allows that there is life even in the metal. . . . Prof. Schäfer's creation of life is simply the mixing up of two lower forms of life to produce a better variety, a stronger form of life, which in its strengthened form can be brought within the perception of the average man. It is the *discovery* of life where Western scientists now find less life or none at all ; it is the regulation of life towards quicker evolution "

The whole secret seems to us to be contained in Mr. Mitra's closing words :—

"Western thought running on the lines of Evolution will one day be forced to admit that no evolution is possible without involution, then the circle will be complete, and unity of thought between the Hindu and the West firmly established."

Add to this that that which is *involved* is the *divine life*, and we have in these modern scientific researches a strengthening, perhaps the best and most suited for the present age, of the foundations of religious thought.

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In the August *Review of Reviews* we find a reference to an article in the July *Knowledge* on the transmutation of the elements, in which an account is given of Sir William Ramsay's experiments on distilled water on which a small quantity of niton was allowed to act. Oxygen and hydrogen were of course produced, and also a residual gas in which helium was present owing to the disintegration of the niton, but the characteristic lines of neon were also observed. Sir William Ramsay considers that the transformation of the emanation into neon, in presence of water, is indisputably proved, and that, if transmutation is defined as a transformation brought about at will by change of conditions, then this is the first case of transmutation of which conclusive evidence is put forward.

So we have here another corroboration of the ancient teaching as to the unity of life ; for, if life is one, and matter is the expression of life, then it would seem to follow that, if the necessary conditions are present, any form of matter can be transmuted into any other form. The only limitation should be our ignorance of the necessary conditions or our inability to produce them.

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Side by side with this advance in theoretic scientific knowledge, we constantly hear also of new applications of science to practical life. The conquest of the air is proceeding, comparatively new methods of generating steam are beginning to be utilised which seem likely in time to render coal a product of little value, a new invention is coming into use, the dictograph, in which the principle of wireless telegraphy is utilised to render eavesdropping a fine art, and which bids fair to become an important factor in criminal detection ; and so on. The question naturally arises in the mind as to whether and in what way all this really helps humanity forward, to what extent it subserves what we have been taught to regard as the highest goal of humanity, namely, the breaking down of separateness, and the realisation of the unity which underlies all being. No doubt the advance in theoretic science is tending in this direction, for the intellectual recognition of unity is the first step towards its realisation. But it is doubtful if the various applications and inventions that are being made help us very much in this respect. Take, for example, all the developments of electricity. Undoubtedly they have added to the ease and luxury of the rich, but what have they done for the poor ? Has not their tendency been rather to accentuate the difference, to emphasise the suffering of the poor by its contrast with the comfort and brilliancy they have brought to the rich ? Similarly with most of the other inventions ; they benefit only a limited section of humanity, and hence do not tend in any marked degree towards the unifying of the whole.

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But our thoughts are carried back to two great inventions not belonging to quite recent times, which stand far above all others in the influence they have exerted in bringing men nearer together, and in expanding and elevating their thought. One is the invention of printing, the other that of the steam-engine. How wonderfully

has the first broken down all the material barriers which shut in human thought, confining it to a narrow limited area! There is nothing now to stand in the way of the sharing of the thoughts of one individual by the whole world, save the want of capacity of certain minds to respond to certain classes of thought. Not only the intellectual and spiritual treasures of the present are within the reach of all, but also the treasures of remote antiquity. In respect of the communication of thought, the invention of printing has practically conquered the limitations of time.

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What the invention of printing has done in relation to time, the discovery of the power of steam and its various applications have done in relation to space. Practically the whole world has been opened up, it is easy for any nation now to come into touch with every other, and so the separateness, and the narrowness which springs from want of knowledge and want of contact with one another, are being gradually broken down. Truly, these two inventions have been mighty powers in making more possible the realisation of the ideal of human brotherhood.

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But there is still one serious barrier, that which is said to have arisen at the time of the building of the Tower of Babel, the confusion of tongues. The invention of a universal language would rank with these two other inventions as a unifying power, if not even above them. But it must be such as will lend itself not only to the expression of the ordinary business of life, but also to that of the deeper philosophical and spiritual truths, for it is the interchange of these that will be most effective in bringing about the realisation of brotherhood, since they belong to the inner and more permanent side of human life, where the real basis of unity lies. Esperanto appears to be establishing itself as a satisfactory universal medium of communication, as far as ordinary life is concerned. Will it be equally successful in meeting the deeper and more essential requirement? If so, it will indeed be a boon to mankind. Time only will show, and many of us will be deeply interested in watching its development, while some may be able to contribute, if only a little, towards bringing about so desirable a consummation.













